Fol 2 Jonas
Rob Williams
lib. 600

# THE LECTVRES *of Iohn Knewstub;*

vpon the twentith Chapter of Exodus, and certeine other places of Scripture.

¶ Seene and allowed according to the Queenes Maiesties Iniunctions.

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# ¶ To the right Honourable and *vertuous Ladie, the Ladie* Anne,

Counteſſe of Warwicke, I. K. wiſheth increaſe of that grace, that hath promiſes, *both of this life and of the life to come.*

Hen once I had yeelded (right *Honourable*) *to the often and earneſt requeſt of ſundrie men, for the publiſhing of certayne Lectures, whiche (as they ſaide) not without ſome fruite they hadde heard mee read: I was ſoone reſolued within my ſelfe, of one to whom I might preſent the fruites of this my labour. For the well accepting of that which firſt I did ſpeake before your honour, put me in aſſured hope to find an indifferent eare for this, which with more deliberation I ſhoulde commit to writing, and the manifolde benefites which I haue receiued, conſtrayned me to lay holde of any opportunity offered, wherby I might leaue ſome remembrance of my thankfulnes and duetie, towardes any of that honourable houſe of Warwicke, to the which I am (in the Lord) ſo many waies indebted. Whereof I haue in few words to ſay thus much, that I think there is great occaſion offered of thankefulnes vnto the Lorde, who would that ſo manie benefits, & ſo much comfort ſhould come to me from thence, that he hath offered me alſo this opportunitie, to leaue behinde mee a thankfull memorie thereof, that there might be ſome remẽbrance continued of that thing, that hath in it great deſeruing why it ſhould not be ſoone forgotten. And to the Chriſtian Reader whoſoeuer, I ſay, that I am not ignorant into what danger I haue offe-*

red my selfe, attempting to write of that matter, wherein so many godly men with so great fruite and commendation haue trauelled before me. For to adde any thing to thē, or to differ any whit from them will be charged by some with noueltie, or secret reprehension of their trauels. And to treade in the same steps with others that haue gone before, shal not be able to auoide the blame of needlesse labour, and trauell to no purpose. I am therefore to require of all men, that iudgement may not proceede against me, before I shalbe admitted to speake for my selfe, and that with indifferencie it may be heard what can be saide, why no such sentence ought by anye right to passe against me, or any other in the like attempt. And for the former charge (of adding any thing to the labours of so godly Men) if those who haue gone before vs hauing so little helpe from their predecessors, haue notwithstanding left great light vnto vs, so that being betrusted, but (as it were) with one talant, by their diligent trauel, and occupiing, they haue made it fiue: I do not see, but that it may well stand with the modestie of a Christian of our time, being so richly left, and entring vpon so great a stocke, to trauell, at the reckoning to be found at the least to haue gained some thing. Nay, I do not see how we shall auoid the iust reproch, of vnfaithfull stewardes, if so many talents increase nothing vnder our handes. So far am I from imagining that the blame of noueltie, or any such thing, hath in it iust cause to staye our trauell, or hinder our labour in that behalfe.

And for the other charge (of treading in the same steps with thē that haue gone before vs,) if that course should be taken, there is much that might be said for it. For the same meat which being prepared by one, doth please the tast and stomake: being dressed by another, we haue no such sauour in it. And surely the affections of men stand no lesse diuersly affected towards the varietie of gods gifts, in deliuering one & the same matter, then doth the stomack towardes the diuersitie of dressing one and the same kinde of meat: so that in so great diuersitie a man may well hope to bee directed vnto some, who shall finde themselues holpen by his handling of the matter, albeit no other thing bee brought beside that which hath bene heard of before. For as the Lorde will alway haue this aduantage against the wicked for clearing of his iustice, that

Kiewstub, J.



*it may truely be ſaid vnto them, in reſpect of the varietie of Gods* Luke 7.32.
*giftes graunted them:* We haue piped vnto you, but ye haue not daunced: we haue mourned vnto you, & ye haue not wept: *ſo will he magnifie his mercie towardes thoſe that bee his, in graunting them ſuch varietie of giftes, as no man ſhalbe ſo affected, but that he ſhal finde a helpe prepared, whereby he may be benefited. We ſee then, that either of theſe courſes hath not onely ſufficient defence to declare it, but alſo muche to be ſaid for the commendation thereof. The Chriſtian reader ſhal perceiue in perufing this treatiſe of the law, that my trauel hath been to let him ſee, that Chriſt is a Sauiour indeede vnto him, that he might perceiue the length, breath, & depth of his mercies, & ſo be brought to imbrace thē accordingly. And becauſe the greatnes of our corruptiō diſcouereth the riches of his grace, which is by ſo much the richer, as the pouertie is greater which it doth relieue: I haue laboured therefore to lay out our pouertie & want in euerie particular commaundement, & to declare how that our affection ſtandeth naturally not indifferent, but an vtter enimie to the obedience required in the ſame. That in the ſight of ſo much rebellion & ſinne, bleeding (as it were) in euery part of vs, of ſome deadly wound, we might ſlacke no time in ſeeking vnto Chriſt Ieſus the onely Phiſition of our ſoule. And conſidering the number & danger of thoſe woundes that he doth cure & coner in vs, wee might neuer forget or ſmally account of, but alwaies woorthely magnifie the greatnes of his grace and mercie towards vs. Which maner of proceeding (if it be indifferently examined) ſhalbe found to haue great fruit & profite in it. For to make vs careful in ſeeking after Phiſick, this is not ſufficient, that we know our ſelues to be diſeaſed & ſicke: but to know a number of diſeaſes to be growing vpon vs, & thoſe of that qualitie that euery of them threatreth preſent death, hauing infected the principall partes of our life: that is it which maketh a man with all ſpeed to take him to the remedy appoynted for the ſame. Many there are, who will not denie themſelues to be ſinners & ſick of ſinne: but becauſe they neither known how many parts are infected, nor yet how dangerous their infectiō is, their care to be relieued is the ſmaller, & their labour the leſſe to be rid of it. Wherevpon alſo it followeth, that he is ſo much the*

lesse regarded, who is to worke that cure vpon them. So that wee see this generall lapping vp of sinne, when it is not vnfolden to our consciences, and laide out in the seuerall braunches thereof, is not only hurtful vnto vs, but also iniurious vnto the due estimation of the death of Christ. I can not more fitly compare those men (who will most willingly confesse them selues in generall wordes to bee sinners, and yet are very loath to be troubled with any particular knowledge therof) then vnto some notorious offenders against the lawes & peace of their Prince, who can willingly heare these generall wordes, that they bee offenders, & haue not kept the seuerall statutes and lawes of their land, so that they will proceed no further with them: but to be brought foorth and charged with their seuerall fellonies, murthers, or treasons that they haue cõmitted, & to haue their wickednesse particularly laide out in number of deedes and maner of doing, that may best set out the hainousnesse thereof, that in no case may be abidden. And yet notwithstanding before that time, neither is their owne estate greatly feared, nor yet the lawe so much as thought vpon how to be satisfied. It is this particular sight of sinne, that sedeth vs forthwith vnto Christ, & maketh him appeare both glorious in the multitude of his so great mercies, & most necessarie in the consideratiõ of our so many dangerous infirmities. If it please the reader in the examining of him self in any cõmandmẽt, forthwith to ioyne to the same that which is writen here of the properties of loue, & that other next lecture of the vse of the lawe: he shall find (I hope) some helpe in them, the sooner to depart from him selfe, & the more carefully to imbrace Christ. And that he may be acquainted the better with my meaning and purpose in this matter, I wil giue him in fewe words the reason of the same. I se in the law of God, that we are not only forbidden the works of our own deuotion & intent, and bound to that choise of works that God hath appointed in his word: but also that we are strictly charged to doe the same: al & euery one of them in loue, which is an affection that carieth a man so in delight after the things which he loueth, that he oftẽtimes forgetteth him selfe in respect therof: according as it is reported by the holie Ghost (as a propertie to knowe it by,) that loue seeketh not her owne things. This is the cause why after the commandments I haue set downe

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*the notes & properties to discerne loue by, that whē we haue seen what works they be that we are bound to do, we may also see with what affectiō we are charged to do thē: that we may be as carefull to bring the right maner of doing vnto the Lord, as the very deed that he approueth. For we are as well to perfourme dutie in the maner of doing, as in the deed it self. It is one and the same God, who hath inioyned both vnto vs, and therefore may not be denyed in either of them. The vse of the law which is in the Lecture following, wil declare with what conditions we haue wages promised for our worke, and whether the couenant be so fauorable as that we neede not to doubt, but that we shal be able to perfourme it, & therfore to liue in it: or otherwise so hard, (as the truth is in very deed,) that he remaineth vnder the curse of God, who continueth not in all things that are written in the booke of the law to do thē. Let vs thē set these to gether. First, the number of the deeds, then the maner of doing, which must haue in it those properties that be in loue: and last of al, the hard condition, which is, not to haue our good doings, to blot out and strike off our euil, but to remaine vnder the curse, if wee shall not continue in euerye thing that is written in the booke of the lawe to doe it. And then we shal be forced to giue ouer this strong holde, euen this confidence in our selues, and betake vs wholy to the mercy of our God, & magnifie the same accordingly. And least we should imagin the matter of letting goe the opinion of our selues, & our worthinesse, to be nothing so hard as it supposed, & therefore no such neede to haue so often before vs (in meditation & earnest consideration thereof) the multitude of deeds to be don, the louing manner of doing, and the hard condition if they shall not be done: Let vs aduisedly consider, how that singular instrument of God S. Paul confesseth, that he him self was so subiect vnto this ouer great opinion of him self, that the messenger of Satan was sent vnto him to buffet him, least he should be puffed vp with the measure of graces, which were giuen him. The danger is greater then we are aware of, when so rare an instrumēt & chosen seruant of God as was Paul, so hardly and with so much adoe, is brought to haue an humble opinion of himselfe & his worthinesse.* 2. Cor. 12. 7.

*The Romish religion likwise (fighting so stoutly for the deser-*

af man) may teach vs, that this doctrine (of true hmbling & submitting of our selues vnto our God) wil not so easily enter into flesh and blood, as at the first we would imagine: but that we haue need often to set before vs this loking glasse of the law, in maner as hath bin declared, to humble vs withal. And al shalbe foũd litle inough to bring vs truely from our selues, and to send vs, not in part, but wholy, vnto the mercies of our God, which are declared vnto vs at large in the next Lecture after the vse of the law. When we shal haue profited in drawing neere vnto Christ, and making much of his mercie, by an often and true sight of our selues in the law, there is yet remaining an other vse and fruit to be taken by it, of no lesse profit then the former, which is, that when we shal haue takẽ comfort in the mercies of Christ, & decreed to walke in the obedience of his will, to declare our thankefulnesse therby: the law wil stand vs in good stead to quicken vs therunto, while we learne by it, both the number of things that are to be done, & also the backwardnes of our naturall disposition and inclination thereunto. Which we could not once (without this admonition from the lawe) haue suspected to haue been so great, and therefore our care to suppresse it would haue been so much the lesse. But hauing determined once to walke in the wayes of his commandements, & then hauing warning from the law, that there is both in our wit and will, enimitie thereunto, altogether bent to resist it: it cannot but increase our care, & ad vnto our paines and trauel, for the attaining vnto that end of obedience which we haue propounded vnto vs. For the man who hath a desire vnto any thing, vnderstanding once of any let in the way, is thereby more prouoked & stirred vp to bestow cares and paines vpon the same: knowing very wel, that the thing which he desireth cannot otherwise be compassed. And who is he then, that seeing what dueties are to be performed both to the Lord, & to his brethren, & in what maner of affection, (for it is the end of Christ his death, and the purchase of his passion, to haue a number not onely giuen, but zealously giuen vnto good workes) remẽbring withall, what an enimie he hath at home of his own nature: if there be any feare of God in him, that shal not be occasioned herby more plentifully to practise the meanes of his saluation: especially knowing that those who are ingraffed into the body of Christ

Titus. 2. 14.

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*must dye vnto ſinne and riſe vp into theſe fruites of righteouſnes. Moreouer the knowledge and meditation of the law & commandements, doe helpe vs forward vnto true and ſincere Chriſtianitie. For a great number deceiue them ſelues in a generall good meaning, which they haue to ſerue the Lord, taking that to be the true ſeruice of him: and in the meane time are nothing careful to keepe a good conſcience in the ſeuerall duties of the lawe, nor any thing trauelling to traine vp their affections to delight therin. As if in Chriſtiantie we were to roue vncertainly about good motions and good meanings, and had no certaine markes of ſeueral duties ſet before vs to ſhoote at, that we might ſo iudge of our ſelues, as we ſee vs come ſhort or wide of them. Wheras the true Chriſtian in verie deede profiteth in drawing nerer and nerer vnto the Lord, in making his life and conuerſation more comfortable vnto the ſeuerall duties ſet downe in the commandements. Being like wiſe carefull to approue his doings by the lawes and ſtatutes made for the ſame, as in ciuil dealings & traffique, a man wil feare to offend againſt the laws & ſtatutes prouided in that behalfe. And as a wiſe man that hath much dealing in the world, wil haue ſome abſtract of the ſtatutes, that (as occaſion requireth) he may turne to them and ſo deale without danger of law: ſo it ſtandeth wel with the pollicie of a Chriſtian, to be ſkilfull in the ſtatutes, of his God, that when he hath to deale with the name of his brother, looking in this abſtract, he may ſee the cautiõs to be obſerued in the ſame, that hee offend not againſt the laws and ſtatutes of the Higheſt. And whenſoeuer he hath to deale with his goodes, he may turne in like maner to that ſtatute that hath prouided for well dealing therin, and ſo auoid the dangers that otherwiſe he ſhould fal into. The like is to be done, whẽ there are dealings immediatly betweene vs and the Lord, that we ſhould often loke into the briefe abſtract of the ſtatutes of our god, to ſee alwaies what is the prouiſo that is made for his glory, and ſuppreſſing of our owne corruption. Our corrupt nature doeth aske al this of vs, and the man that feareth God giueth no leſſe vnto it. For the bleſſed man is ſaid to meditate in the law of his God day and night. Nay, we ſee that the onely wiſe God (who knoweth better then we our ſelues what neede wee haue) hath appointed vs yet more meanes, and therefore we muſt*

thinke that there is more vntowardnes in vs, then we could of our selues suspect. For he hath left it a perpetuall order for the education of his children, that there should be men of speciall gifts both for learning and aptnesse to teach, and also for good life, who by teaching, exhorting, and reproving, should (as it were) whet the word to make it enter. It must of necessity be an hard matter, that requireth such instruments, and such workemen, for both the instrument and the workemen are frō aboue. The wisdome of the world could not performe this, & therefore the Gospell (which is the arme and power of God vnto saluation) was sent from the bosome of the father. And for the workmen we are not at our choise to take where it seemeth good vnto vs, but they are appointed to our hand by the holy Ghost, who hath set downe such notes of good learning and good life to discerne them by, who are of his sending, and fit for so weghtie a worke, as that they giue foorth a plaine testimony vnto vs, that they come from Heauen, framed and prepared of the Lorde him selfe vnto this worke. As the goodnesse of our God could not denye vs any thing necessarie, so his wisedome would not that we should be loaden with any thing superfluous & vnnecessarie. Which must force vs to conclude against our selues, that we are not known vnto our selues, vnlesse we see matter within vs necessarie, requiring to be pricked forward with the liuely preaching and sounding ministerie of the worde. And that wee tempt the Lord, if we content our selues with our priuate readings and meditations, and dispise the preaching of the word, which the Lord hath seene to be so necessarie, that he hath appointed it not for one sort of men, but vnto al, of what condition soeuer: neither vnto one age alone, but perpetual for al ages & times. The labors therefore of them that do write, are not taken in hand, that men standing vpen thē, should contemne or lesse frequent the publique ministerie of the Church: but to bring them into greater loue & liking with the same. That receiuing some fruite that way, they
Col. 1, 28. might looke for a great deale more by that, which is appointed by the Lord, to present vs perfect in Christ Iesus

Concerning these Lectures, I am to craue generally of al men, to whose handes they shal come, that in what point so euer they shall thinke their admonition may do me good, they would not deny

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me that Christian and brotherly helpe. And likewise if they shal in any thing find them selues holpē by my trauel, that as they are to returne the whole praise vnto God (to whom onely it is due:) so they would not deny the comfort of their prayers vnto him, whom the Lord in mercie hath vouchsafed to make an instrument (though most vnworthie) of some goodnesse vnto them. And of your Honour (my verie good Ladie) I am most humbly to require, that this dutie (howe slenderly so euer performed) may according to your accustomed clemencie be well accepted of. That what want so euer be in the worke, either of that you desire, or of that I were in dutie to performe, may finde a supplie herein, for that it proceedeth from a minde most willing to answere your desire, & most vnwilling) if abilitie did serue) to be behind with the least part of that, that dutie may in any respect demaund. And as all good Christians should rather be desirous to learne how to go forward, thē to heare what good beginnings they haue made: so I doubt not (Madame) but a few words vttered to that end (especially from me that haue great cause to be thankefull vnto God, for that hee hath alreadie wrought in you) shal find better intertainment with your Honour, then much speech directed to an other purpose, how good and iust so euer the cause be that might prouoke me thereunto. It was a saying sometime of Asia, that it was no praise neuer to haue seene it, but to haue liued temperantly in Asia was praise worthy. So many were the alluremēts, & so great was the intemperance therof. I thinke we may nowe (altering the words) retaine the trueth of the matter, if we should say, it were no great matter, neuer to haue seene the courts, of Princes, but to haue liued Christianly in those Courts, were a speciall worke of christ in his. And therfore (Madame) as sometimes I speake in the hearing of your Honour: so now I say againe, that where the assault of the aduersarie lyeth sorest against any, there wisedome would, that the instrumentes to beare off and to beate backe the same, should be more in number, and stronger in effect. And for this cause we doe reade, that in the courte of Israel, the Prince him selfe (who for the number and weight of affaires, was (as may be thought) by some iust title to be priuiledged aboue the rest) might not be exempted from keeping this diligent watche and warde in his

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owne person (by reading al the daies of his life in the lawe of his God) against the daungers that by reason of that place he was in great danger of. Diuers whereof, after they are recited in Deuteronomie, immediatly the holy Ghost giueth the medicine for them, which is to be occupied in the lawes of his God, al the dayes of his life. If any by daily meditation in the Law of God shall thus exalt wisdome (that is the word of God) by making it the chiefe delight of their heart, beside the auoyding of these dangers & such like, there is a promise passed from the Lord, that wisdome shal exalt them. If they shal set her in place & estimation aboue all other things, shee wil requite it againe, by aduancing their honor & estate aboue the condition of others. But if they shal make no more of her, but as a common thing, she wil answeare them in like measure againe, to leaue them in place and estimation with the common & woorst sort of men. The honor therefore of aduancement (which al men are giuen to haue so great liking of) commeth neither frō the East nor from the West, but from the Lord himselfe: & this true honour waiteth vpon all of them, who imploye themselues, their countenaunce & their credit, to honour & aduance this wisedome which is the word of God. Which thing that it may abounde in you (Madame) daily more & more, & in his honour to whom the Lord hath ioyned you, & that by the meanes therof, you may so continue your life, as that you shal not feare to dye, as in dutie I am for many benefites receiued, most bounden: so I doe most humbly craue it of our merciful God, to whose fatherly prouidence (ceassing to adde any thing further, and remayning to performe al dueties, from time to time, that I shalbe enabled vnto) I doe most humbly commit your Honour.

Pro. 4. 8.

Your Honours most humble to commaund in the Lord.

*Iohn Knewstub.*

# ¶ The Lectures of Iohn Knewstub,

vpon the twentieth Chapter of Exodus, and certeine other places of Scripture.

## The first Lecture vpon the first and second verses of the same Chapter.

1 *THEN God spake al these words, saying: I am the Lord thy God.*

2 *Which haue brought the out of the land of Ægypt, out of the house of bondage.*

IT HATH ALWAYES BENE and nowe is a fruitfull trauel of men, to drawe artes and sciences plentifully laide out, into briefe heades and some fewe generall rules and principles. Not onely for memorie (which in many, & long discourses becõmeth so intãgled as it can hardly with any fruit get out:) but also for practise, which of necessity must bee so muche the later, as it shal be longer before we learne the matters to be practised, and the slower we are in perusing matters to be done, the slacker must we be in the performaunce thereof. But yet all this notwithstanding, as well reason, as the practise of the learned, might easily be auoyded, becaus all is but the reason and practise of man: if the onely wise God had not left vnto vs the whole doctrine of Christianitie, comprehended in very fewe words. Examples whereof we haue diuers, both

both in the olde and newe Testament, which may be
Exod. 20. Deut. 5. a sufficient warrant, for interprising thus briefly to comprehend Christianitie.

Matth. 22. 37. Heb. 6. 1. If any shall take exception against the preaching & opening of the Lawe, in this cleare light of the Gospel, calling it, (as it is called in the second Epistle to the
2. Cor. 3. Corinthians) The ministerie of death, and the killing letter: let him vnderstand, that the holy Ghoste in the same place speaketh of the lawe without Christ, what
Psal. 19. 7. it worketh in our infirmitie: whereas otherwise, of the law (being considered in the couenāt that is in Christ,) it is truely saide by the prophet in the Psalme. *The lawe of the Lorde is perfect, conuerting the soule, the statutes of the Lord reioyce the heart, &c.*

At the publishing of the lawe of God, there was great terrour and feare on euery side. For (as appeareth in this former Chapter) the mount Sanai was all on smoake, and the Lord came downe vpon it in fire, and the smoak therof ascended as the smoak of a fornace, and all the mount trembled exceedingly. The people hearing the thunders & lightenings, and the sound of the trumpet, seeing the mountaine smoaking, and feeling such terrible trembling and shaking of the earth, fled, and stoode a farre off: making earnest suite vnto Moses that he would speake vnto them, and that they might not heare the Lord least they died. So great was their feare, and so woonderfully were they amased at the matter. It was very requisite and necessarie, that this maiestie of the Lorde, should come in with the enterance of his word. For we are giuen to make small reconing of it, and lightly to reiect the authoritie thereof. For doe not thousands imagine that they sufficiently reuerence the maiestie of the Lorde, when notwithstanding, they liue without all awe, feare, and re-

*Men doe contemne the maiesty of the Lorde, when they walke carelesly or*

reuerance of his word. Needfull therefore was it, nay moſt neceſſarie, that the maieſtie of the Lorde, ſhould viſibly come foorth after a glorious manner at the deliuerie of the worde: that men might vnderſtand, that the neglect of the word, is the contempt of the maieſtie and honour of the Lorde. For the Lord hath coupled his honour and glorie to his word, ſo that they can not neglect the one, but that they muſt in ſo doing contemne and diſpiſe the other.

*contemptuouſly againſt thoſe duties that are laid vpon them by the word.*

Thoſe plentifull teſtimonies that are recited to the Hebrues, to aduance the dignitie of Chriſte, prouing his diuinitie and giuing him ſuperioritie aboue the Angels: are in the ſecond Chapter applyed by way of exhortation to the reuerencing of his word: telling them, that if the word ſpoken by Angels was ratified, & that euerie diſobedience receiued a iuſt recompence of reward, how could they thinke once to eſcape, neglecting ſo great ſaluation. Which at the firſt begunne to bee preached by the Lord, and afterward, was confirmed by them that heard him, God bringing teſtimonie & authoritie therevnto both with ſignes and wonders, and diuers miracles, and giftes of the holie Ghoſt. Wel did the Lord vnderſtand, that wordes are but winde with men, and therefore it was the good pleaſure of his wil, that neither his lawe nor Goſpel, ſhould come naked and bare in the worlde, but with the credite of his owne glorie, and coũtenance of his owne maieſtie For the Goſpell, (as now we haue heard) was not only preached by the Lord Ieſus, but alſo confirmed (by the miniſterie of thoſe that heard him) with ſignes, and woonders, and miracles. So that to neglect the gouernment of the word, is to tread vnder feete the maieſtie of the Lord. Hauing made this entrance, I do proceede vnto the text, where, I am inforced to ſpeake a

*Hebr. 1.*

litle

little of the nature of the wordes, bicauſe they bring great light to the true vnderſtanding and meaning of the commaundement.

*The Lorde ſetteth before his promiſe that name, whiche bringeth aſſurance with it for the performance thereof.*

The worde *Iehouah*, which is here Engliſhed *Lorde* is a name of God, giuing vnto him as true nature and eſſence, which is, ſo to haue his beginning, and being, of him ſelfe, as in him, and by him, all things that are, haue their being. And therefore it is vſually ſet before the promiſes and couenants of the Lorde in the Scripture, that we ſhould not doubt of the perfourmaunce thereof, ſeeing it is the couenaunt and promiſe of that God, that hath his beginning and being of him ſelfe, & procureth the being and perfourmaunce of all things vnto them. In ſo much that the Lorde denieth in Exodus that he was knowen to Abraham, Iſaac, and Iacob, by his name *Iehouah*, becauſe he had not perfourmed in their time, the promiſes made for their deliuerance out of Egipt, and for their poſſeſsion of the land of Canaan. The Verbe, is not vſually expreſſed of the Hebrues in the like phraſes where the ſenſe is apparent, and therefore of ſome, it is ſet downe before the word, *Lord*, and read: *I am the Lord thy God*: of other ſome next after the word, *Lord* & then it is read thus: *I the Lord, am thy God*. Wherein, although in ſenſe there be no difference, but that both, affirme one and the ſelf ſame thing: yet, bycauſe there is more cleare vnderſtanding of that one and the ſame thing, by placing the Verbe next after the worde, *Lorde*, I ſee no cauſe, why the practiſe of ſome ſhoulde be preiudiciall in this matter, that it may be ſaide: *I the Lorde am thy God*.

In affirming that he is their God, he aſſureth them of all mercie and happineſſe from him ſelfe alone, both in this life and in the life to come. Making a league with

with them, to make himselfe knowen to be their God, by the mercies he had to bestow vpon them, and that he would haue the care and charge of their welfare, reserued to himselfe alone. It remaineth to be proued By the Scripture, that this maner of speaking (To be their God) conteineth promises in it for this life, and for the life to come. In the Psalme, the Prophet hauyng made mention of sundry outwarde blessinges, in children, in increase of corne and cattell, peace and freedome from enemies, concludeth thus: *Blessed are the people that be so, Blessed are the people, whose God is the Lorde.* Making these outward blessinges, to be contained vnder the benefite (of hauing the Lord to be their God.) In Exodus, promising their deliuerance from Egypt, he saith that hee wil be their God, containing that outward deliuerance within this mercie (of being their God.) And as for the spirituall and inward blessings, (as writing his lawe in our hearts, pardoning our sinnes, and not remembring them any more.) that they are contained within this couenant (of being our God,) may appeare in the Epistle to the Hebrues. *After those dayes!* (saith the Lorde) *I will put my lawes in their minde, and in their heart I wyll write them, and I wil be their God, and they shall be my people. For I wil be merciful vnto their righteousnesse: & their sinnes, and their iniquities I wil remember no more.* And in Ezechiel we may clearly see, that the remouing of our stonie heartes, the receiuing of vs to mercie after we haue transgressed, the causing vs to walke in his statutes and lawes, are streames that flow from this free fountaine of grace (that the Lorde is become our God.) *A newe hart* (saith the Lord by his Prophet) *will I giue you, and a new spirit wil I put within you, and I will take away the stonie heart out of your body, and I will giue you a heart of flesh, & I wil put my spirit within you, and cause you to walke in my sta-*

*This phrase of speach (to be their God) declareth that the Lorde hath taken vpon him a speciall charge of vs and our estate, so to bless it as he may bee seene our especiall good God therein.*

Psal. 144. 15.

Exod. 6. 7.

Heb. 8. 10, 12

Ezechiel 36. 26.

*tutes, and ye shall keep my iudgements, and do them, and ye shal dwel in the land that I gaue to your fathers, and ye shall be my people, and I wil be your God.* Where these benefits receiued, are made the fruites that follow (of hauing him to be their God.) Which is al done freely, & vndeserued-ly, as the Lord plainly professeth in the same Chap. in

Verse 32. these words: *Be it known vnto you that I do not this for your sake,* (saith the Lord God:) *Therefore O ye house of Israel, be ashamed & confounded for your own waies.* Neither doth this mercy (of hauing the Lord to be our God,) cõteine it selfe within the compasse of this life, but reacheth vnto the blessings of the life to come. As appeareth in the Gospel after Saint Luke, where our Sauiour Christ

Luke 20.37. 38 proueth, that it must needs be wel with Abraham, and that he must rise againe, because it is written, *The Lord is the God of Abraham: for he is not the God of the deade,* (saith our sauiour Christ) *but of them that liue.*

In the Epistle to the Hebrewes, Abraham & others

Heb. 11, 16 the children of God, are reported to haue been strangers in the land of promise, and not to haue seene the promises fulfilled in their time. Whiche might seeme to make against this that I haue saide, concerning the blesing of them to whom the Lord is become God: but it is aunswered there, that he was not ashamed to be called their God, for he had prepared for them a citie. As if that which seemed to bee wanting in this life, were so sufficiently recompensed in that ioy that did abide for them, as that the Lord needed not to be ashamed to be called their God, so rich was his mercie towards them. By this we learne, that the first commandement, conteineth in it the promises of the Gospell, (as it is well noted by M. *Peter Martyr*) contrarie to

*Peter Mart. vpon Rom. 7.* the damnable opinion of certaine, who holde, that the fathers of the olde Testament, had no promises, sauing

uing of the lande of canaan, and temporall thinges. Wee ſee that the Lorde made promiſe to be their God, whiche (as wee haue heard) hath promiſes both of this life, and of the life to come. And (as it appeareth in Geneſis) all the mercies that Abraham receiued, were contained vnder theſe wordes (which are the wordes of the couenaunt:) *I will bee God to thee and to thy ſeede after thee.* Gen. 17.7

The benefite that here is ſet downe, (of bringinge them out of the land of Egypt, and from the houſe of bõdage,)is an experiẽce which they had of this goodnes of God, wherein he did apparantly declare himſelfe to be their God. And ſo likewiſe, it is in other places brought in, as a confirmation of the couenant: *Becauſe the Lorde loued you*, ſaith the holy Ghoſt,) *and becauſe he woldkeep the oath which he had ſworne vnto your fathers, the Lorde hath brought you out by a mightie hande, and deliuered you out of the houſe of bondage, from the hand of Pharao king of Ægypt, that thou mayeſt knowe, that the Lord thy God hee is God, the faithfull God, which keepeth couenaunt and mercy vnto them that loue him, and keepe his commaundementes.* Deut. 7.8.9

*Their deliuerance from Egypt was an experience of the truth of thu promiſe, that the Lord was their God.*

This experience of God his goodneſſe towards them, and the triall that he is become their GOD, maketh much to bring on obedience, and therefore is placed with the couenaunt. For when we haue triall indeede, that the Lorde hath ſpeciall good will towardes vs, it hath great force in it to bring vs willingly vnder his obedience. Therefore wee are taught by this alwaies to haue in memorie thoſe benefites of God, that haue in them the note and marke of ſpeciall good will and liking, ſuche as he beareth vnto his children. For the remembraunce of thoſe, will drawe dueties from vs, that ſhall proceed from a franke and free heart. Let vs therfore haue a regiſter of his greateſt benefites done vnto

vs. Let vs call to minde what a speciall benefite this is, if we had none other, that when we were (as is the disposition of all Adams Children) folowing the lusts and affections of our owne heart, in that broade way that leadeth vnto death, whiche so many followe: it hath pleased hym to picke vs out of so many, to giue vs misliking of that course of lyfe, whiche by nature we are so addicted and inclined vnto, and the earnest hungringe and thirsting after that righteousnes that is approued by his word. His benifits may not be ouer passed without consideration, they carrie with them strong perswasion vnto obedience, and the faithfull doe vse this help to further obedience vnto God. In the last Chapter of Iosua, there is mention made of the seuerall be-
Iosua 24. 16. nefites of God bestowed vpon his people, and all for this end, to reclaime them from sinne, and to stir them to the free & willing seruice of the Lord. And the people (in the same Chapter) alledge his benefits receiued, as a reason why they neither may nor will refuse obedience vnto hym. *God forbid* (say the people) *that wee should forsake the Lord to serue other Gods. For the Lord our God, he brought vs and our Fathers out of the land of Egypt, from the house of bondage, and he did those great miracles in our sight, and preserued vs in all the way that wee went, & among all the people, through whom we came, and the Lord did cast out before vs al the people, euen the Amorits which dwelt in the land, therfore wyll we also serue the Lord, for he is our God* They gather by these benefits that he is their god, and conclude therefore, that they wyll serue the Lord. because he is their god, & hath ben so singularly good and beneficiall vnto them.

And in very deede, this perswasion that hee is our God, and so tenderly affected towards vs, is the mother of all true obedience, the fountain from whence flow-

eth all

eth all true worſhip and ſeruiſe of God. It is the note that diſcerneth between the works of a true Chriſtian, and the deeds of an Infidell or heathen man. The chriſtian worketh his obedience, hauing this perſwaſion, that God is already his God: the Infidel and vnbeleeuer hath no ſuch perſwaſion, and therfore his doinges come not frankly and freely from him to honour the Lord, but ſlauiſhly and ſeruilely to ſerue himſelfe: and after that maner, as it were, to get within the Lord, and to earne his ſaluation of himſelf. It is this faith, which made the difference between the ſacrifice of Abel, and the ſacrifice of Caine, as the ſcripture doth declare. It is this faith, that maketh the difference between the continencie that we haue read to haue bin in Infidels and Paganes, and that which is in Chriſtians: between the mercie and almes that proceedeth oftentimes from ciuil men, and that merciful reliefe that commeth from them that ſerue the Lord in ſpirit and trueth. It is this perſuaſiō of his goodnes, that iuſtifieth the one, whereas the other wanting this, is odious and hatefull in his ſight. It is this perſwaſion, (that God is ſo rich in goodneſſe as to accept of vs,) which ſendeth vs to the true ſeruice of him. The Lord is not only contented to ſay, that he is their God, but alſo to bring good euidēce for the ſame, in putting them in minde of that ſingular benefit of their deliuerance from Egipt, which he had beſtowed vpon thē. We learn then in this commandemēt, (which chargeth vs that we take the lord for our God) that he hath takē vpon himſelf the prouiſiō to ſtore vs with graces & bleſſings, both for this life, & for the life to come. And he wil haue the honor & glory of it himſelf alone, bicauſe he wil declare the riches of his grace towards his faithful people, & by his dealing with thē, be known to be their God. Therfore he binds vs to ſeek

for al good thinges at his hands alone. And in like maner, when we haue receiued any thing by hũble thanksgiuing to returne the whole Praise thereof vnto him againe. Now that we know the meaning of this cõmandement, it behooueth vs to apply it to our profite. Wherin we must vnderstand, that by the meanes of sin (which is in euery man by nature) man his wit & vnderstanding hath receiued such a blindnes, as it cannot conceiue the truth of this cõmandement: & also his wil & effection is so poisoned, as it cannot take any ioy or liking in it. The triall whereof, may be had in this maner: when the man that is not borne againe & receiued vnto mercie, (whom the scripture calleth the naturall man, bicause al are such by nature:) when he (I say) is in any straight or necessitie, either bicause he wãteth necessary foode for this life, or for that he is in danger to loose welth, credit, or life: & seeth not the ordinary meãs, by the which it is likely he shold escape the danger: let it then be told him that God is his God, and hath a loue towardes him, and a care ouer him, & wil in his time by lawfull means prouide for him: yet notwithstanding, his wit neither conceiueth this persuasion, nor his wil & affection is any thing made ioyfull or cõforted therby: as one that desirously inclineth after the hope therof. Which is declared by this, that some fall to steling, or seeking vnto witches, wisemẽ or wisewomen (as they call thẽ) to haue their griefs remedied, & their wãts supplied: others, not vsing the same, yet by one vnlawfull meanes or other, wind thẽselues out of danger: not waiting by faith vpon the Lorde, vntil by lawfull meanes he procure their deliuerance. This corruption also of the natural man, is no lesse euident whẽ he is out of danger, & hath ordinary means to mainteine him by, For when a natural man hath

*VVe are commanded to seeke for all good thinges at his handes alone, as wel the benefits that appertein vnto this life and for the body, as those that belong vnto the soule.*

*Our nature is not inclined to the obeying of this commandement, which we may discerne in aduersitie, by our doubting of helpe, or seking vnlawfull shiftes to helpe vs by: and in prosperitie by our either not calling upõ God at all, or else our careless calling vpon him for the blessing of our estate.*

hath credit, wealth, or friends to cõpasse matters by, either not at al doth he seek to God by praier to prosper those means which he vseth: either els if hee pray vnto him, it is so coldly, as that euery man may perceiue, but especially his own cõscience may tell him, that his hope ariseth rather frõ ỹ means he hath, thẽ frõ the goodnes of god, without whose blessing al helps are nothing: & yet for al that, he findeth no fault with himself for want of faith, but wil protest that he taketh God to be his god, & loketh for al things frõ him, beleuing as assuredly in him as the best of thẽ al. Neither is it to be marueiled at, if the natural mã giue so much vnto the meanes: for it cõmeth oftẽtimes to passe, that the lord is cõstrained in dealing with his children, to withdrawe something from the nũber or strength euen of his lawful & ordinary means, that the glory may be wholly his. A notable exãple wherof we haue in the book of the Iudges: Where the lord caused Gedeon to sende away the greatest part of his men when he shold go to battel, giuing the reason of his doing in these wordes: *The people that are with thee, are too many for me to giue the Madianits into their hãds, lest Israel make their vaũt against me, and say, mine hãd hath saued me.* Thus corrupt is the estate that al men are borne in. And in this estate do al men cõtinue, finding no fault nor misliking of the same, saue the little flocke of Christ, that by the benefit of his death are exẽpted from it. Whom, when it pleaseth God to call vnto the hope of euerlasting life by the meanes of his word, he cleareth their wit & vnderstanding to cõceiue the goodnes of their God to thẽ ward, he purgeth their wil & affection to take cõfort in it. And therfore when meanes want, they are not (as the wicked) altogether without hope, running after vnlawful meanes: but wait better vpon their God. And when they haue the ordi- Iudg. 7. 1.

diarie meanes wherby God vsually bringeth matters to passe, they are careful in craving the successe of them: yea, with inward perswasion of heart, to finde no fruite but by his blessing. The man that will truely examine himselfe in this commaundement, muste well consider with him selfe, what euill and vnlawfull shiftes hee hath made throughout his life, in his distresse and necessitie, or what doubtes and feares, of not being well and in due time prouided for, haue arisen at any suche time in his heart, and howe tickle his nature is thereunto. Likewise, when he hath had the vsuall meanes of Gods mercies, he must consider well, how sparing and how colde he hath beene in praier to God for the successe of them. Which declareth, that his trust was rather in them, then in God the giuer of them. Thus may he easily perceiue, in what a miserable condition he should haue beene, had not the Mediatour and Redeemer Christ Iesus answered the matter for him. It is therfore required, that after this maner he throghly examine his infirmitie & disobedience, vntil he be truely humbled and brought to Christe, to see the benefite of his death and pasion, howe great it is, and how needfull for him. When by due examining of him selfe, he doth well vnderstand, that he is wholy beholden vnto God for the benefit of his saluation, becausе by the law they are accursed, that continue not in all thinges that are written in the law to do them, then is he forced to acknowledge, that it is good right and reason that his life should be ordred after the pleasure and wil of him, that by his death hath brought deliuerance vnto him from euerlasting death and destruction: and the hope also of a blessed estate to continue for euer. Wherevpon, he proceedeth not onely to the misliking of this corrupt nature of his, but also the suppressing of it.

*The examination of our selues must be in the sifting of our doubting and mistrusting of Gods helpe, in aduersity, or flying vnto vnlawfull meanes to helpe vs by, and in our seldome or careles resort vnto him in our prosperitie: aduisedly considering that the Lorde requiring soundnes in our whole nature, as wel in thought as in deede, accurseth him that continueth not sounde in al that is commanded. By this means we shal be brought to see what need we haue of the obedience and bloodshed of Iesus Christ. And so shal the law become our schoolemaster vnto Christ.*

2. Cor. 5.

That

That it deale not as it was accuſtomed, neither when it wanteth meanes, nor yet when it inioyeth them. Calling erneſtly vnto God by prayer, that he may ſo increaſe in faith, that he may glorifie him in the obedience of this commaundement. His profiting in this obedience (how great ſo euer) is alwayes ioyned with true humilitie. Bicauſe he well vnderſtandeth (by the ſight that he hath of himſelfe) that he ſtandeth by the mercies of God in chriſt alone. Bicauſe alſo he plainly perceiueth, that his obedience is not without frailtie and many infirmities cleauing vnto it. As his obedience is not without humilite: ſo his falles and infirmities are not without griefe and vexation of heart. For hee ſeeth in them the diſhonour and diſobedience of that God, of whoſe free goodneſſe he holdeth all that he hath or hopeth for. A great number perſuade themſelues, that their faith is perfect ynough, and no want in it at all, when notwithſtanding in their neceſſities and diſtreſſes, they are as ready to doubt and diſtruſt of comfort, as if they had neuer heard of the goſpell, nor learned any thing of the promiſes made vnto the faithful. Nay, which more is, they ſhal no ſooner be in any diſtreſſe, but they are as farre frō hope in God, and as redie to helpe themſelues by one euill ſhift or other, as thoſe ciuel men which haue no religion in thē at all. And all this notwithſtanding, they can not ſee, nor be brought to acknowledg any want in their faith. Let a man be brought ſomething behinde hand (as we ſay) either by loſſe that he hath had in his ſhepe or cattel, or by means of euil creditors with whō he hath had dealings: and by & by he wil be ready to imagine that he ſhal not be able to liue, vnleſſe he vtter his commodities at a greater price thē before he hath done. When notwithſtanding, he hath gone as farre before, as conſcience

*The vngodly for want of true ſight of themſelues in this commandement are not touched with the tickleneſſe of their nature vnto doubting and miſtruſting of God his helpe, nor with the effectes of frutes that folow thereof: they ſee no reaſon why there ſhould be any great offence therein, and that the want of ſoundneſſe in this behalfe ought in any iuſtice to bringe the wrath and curſe of God vpon them, and therfore can they not truly ſee into the frute of Chriſt his death & paſſion.*

Rom. 4.

ſcience could in any reſpect giue him leaue, He thinketh that his former delay, doth priueledge and make lawfull this kinde of dealinge. And vnderſtand by the way, that in all this purpoſe and practiſe, he receiueth not any ſuſpicion, that there ſhoulde bee any want of faith or weakeneſſe in that behalfe. When as in verie deede, then is there true triall of our faith, if in our neceſsitie, we ſhall thereby ſtay vs from euill meanes, in hope to haue vs prouided for according to his promiſe, albeit we ſee not anie likelyhood thereof, ſo farre as our reaſon can reach. For in faith there is hope beyond hope.

The children of God by the eyes of faith, ſee a ſecret bleſſing promiſed, which they apprehended by hope: when as the common ſort wanting this eye, caſt away all hope, vnleſſe by a ſenſible manner they perceiue & preſently may grope the goodneſſe and helpe of God. The man that will take no knowledge that there is want of faith in him, but doth profeſſe (as the moſt will do) that he truſteth in God with all his heart, and that there is no miſtruſt in God in any part or corner thereof: is to be ſent backe to his doings and thoughts that are and haue beene in him in the time of his troubles, dangers, pouertie, or decay. To conſider if there haue been then in his heart, no more doubting, fearing or ſuſpecting to be prouided for, from the Lorde: then hath been in other times. By this meanes (if there be any ſenſe or iudgement in him) he ſhall bee conſtrained to confeſſe the weakeneſſe of his faith, and ſo ſeeke his comfort in Chriſt: being conuict within himſelfe, of ſuch miſtruſt and vnbeleefe, as the law doth accurſe & condemne. For if a man will not willingly bee wiſe in the beguiling of himſelfe, he may ſoone ſee and perceiue a great diuerſitie in him ſelfe betweene thoſe times.

times: that where ſo long as he had helpes and holdes to go by, he was comfortable, bolde & confident: thoſe being taken away, hee is become without all courage, comfort, or hope. If there were no want of faith, howe could there be any lacke of comfort or hope? If his cõfidence were not in the meanes, how could he be as a man without all heart or hope, ſo ſoone as the meanes are either vtterly taken away, or elſe diminiſhed? Eſpecially, ſeeing the goodneſſe of the Lord, which is the ground of faith, indureth for euer.

And that the man, which will take no knowledge of the want of his faith may be brought to the ſight of him ſelfe, let him wel conſider with him ſelfe, what ſhoulde bee the cauſe, that when he hath aboundance, and wanteth no neceſſary helpe, hee is ſo exceeding ſparing and careleſſe, in his manner of ſeruing and ſeeking of the Lorde: in reſpect of the feare and care that he is in, ſo ſoone as hee ſhall bee any way diſtreſſed, and the paynes alſo that then hee taketh in his manner of ſeruing the Lord. If his faith be at both times one, why ſhoulde his care, which doth bewray his feare, bee almoſt none at one time, and ſo plentifull at another? But onely that there was want of faith before, albeit he could not eſpie it, the meanes ſtanding as a myſt or a cloud betweene him, and the light that woulde teache him truly to diſcerne. The man therfore that boaſteth of the perfection of his faith, not feeling any wante therein: denying that he truſteth in his riches, friendſhippe, authoritie, or wealth, muſt bee willed to ſet them a while aſide in his thoughtes and conſiderations, imagining ſeriouſly and in good earneſt, that he had them not. Then let him aske his conſcience, and truely ſearche out his ſpirites, whether hee could be as confident, comfortable, and hopefull in his heart,

heart, in the wanting, as in the hauing thereof. His hart wil then tel him the contrary, if he ſearch truely and throughly, and his deedes will declare no leſſe. For we ſhal ſee ſuch as couragious, and as confident as may be in their wealth, credite, and health: and when they are taken away, as faint and feeble, as men that neither haue heart nor hope. Thus muſt a man be ſifted both in aboundance and want, that in the true ſight of his pouertie, he may be forced carefully and thankfully to lay hold vppon the mercies brought by Ieſus Chriſt.

*VVe are then aſſured that we belong vnto Chriſt & are regenerate, when we ſhall ſo miſlike our doubting and miſtruſting of Gods help, that we be no longer as ſometimes we were, and as the vngodly are ledde and ruled thereby.*

As for vs that profeſſe we know Chriſt, and are ledde to magnifie his mercies, by the experience of ſinne that we haue within our ſelues: Let vs remember that it is our part to declare that we are his, and in him, by dying vnto ſinne, and liuing vnto righteouſneſſe. Let vs therefore be aſhamed to beare the name of Chriſt, and to carry the countenaunce of them that loue his goſpel, and yet in our neceſsities to be as miſtruſtfull, and as ready to helpe them by one vnlawfull ſhift or other, as euer we were: or as they are, that neither profeſſe nor knowe the Goſpel. Let vs be aſhamed to profeſſe the goſpell, and in the meane time to be at no more miſliking nor warre with our miſtruſtfull thoughtes, then we haue been, when we had no knowledge of the ſame. Hath not the Lord therefore died, that by his power we might die vnto ſinne? Hath he not appeared to weaken the power and ſtrength of ſinn, in thoſe that be his: that although they cannot driue ſinn from being at all in the fleſhe, yet they might driue it from reigning and ruling in them', abating the power and force thereof? How can men thinke then, that there is any trueth of Chriſtianitie begun in them, being in the ſame manner affected towarde their miſtruſtfull thoughtes and euill ſhifts that proceed thereof, as they were

Rom. 6.

were from the beginning, ere euer they knew the word and Goſpel of their God : hauing no more hatred of them, nor greater warre and ſtrife with them? It is true, that the Lord in mercy couereth the ſinnes of his : but it is as true, that the Lorde cureth the ſinnes of his. It cannot be denied, but that for Chriſt, hee doth pardon the ſinnes of his ſeruants : neither may wee denie, but that in Chriſt he doth alſo purge the ſinnes of his Seruants. Let vs therefore (brethren) reſort vnto God by faithfull prayer, that as hee hath taken away the condemnation of ſinne, ſo he would more and more aboliſh the rule and kingdome therof. Our hope is great, for our promiſes are many: our Capteine is ſtrong, our enemie hath often bene foyled, euen in frayle fleſhe as feeble as we bee : but the conquerours haue euer bene carefull, muche giuen to vſe the meanes of the worde and Prayer, often in the Fielde with their owne affections, hauing vppon them the compleat harneſſe of a Chriſtian.

Nowe let vs pray vnto our heauenly Father, that wee may ſo ſee our want of fayth, that wee may truely magnifie the grace and mercy of our God in Chriſte, which couereth the imperfection thereof: and alſo that we may haue ſuch ſtrength from the power of his death, that by the meanes therof, we may more & more preuaile both ouer our miſtruſtful nature in want, & alſo ouer our careleſſe & ſecure eſtate in plentie and aboundance.

The

# *The ſecond Lecture vpon the thirde,* fourth, fift, and ſixt verſes.

3 *Thou ſhalt haue none other Gods before me.*

4 *Thou ſhalt make thee no grauen image, neither any ſimilitude of things that are in Heauen aboue, neither that are in the Earth beneath, nor that are in the waters vnder the earth.*

5 *Thou ſhalt not bowe downe to them, neither ſerue them, for I am the Lord thy God, a ielous God, viſiting thee iniquitie of the Fathers, vpon the children, vpon the third generation, and vpon the fourth of them that hate me.*

6 *And ſhewing mercie vnto thouſands, to them that loue me and keepe my commaundements.*

ALbeit the time would not permit me to ſpeake the laſt day of the third verſe, but forced me to reſerue it vnto this day, & to ioine it with this matter that now you haue heard (of not making to our ſelues any grauen image:) yet that which time hath now knit together, is by the iudgement of diuers godlie and learned men, not to be ſundred at all. For they take that (of hauing the Lorde our GOD) which hath already bin declared, to be the firſt cõmandemẽt, and this ſcripture which now I haue read, contained in thoſe foure verſes, to be the ſecond.

Of this iudgement was that learned father *Peter Martyr*, whoſe wordes are theſe in his Commentarie vpon the Romaines. *I ſuppoſe the firſt commaundement to be that which is ſet before the reſt in ſteade of a proœme (I am the Lord thy God which haue brought thee out of the land of Ægypt.) For in theſe woordes are wee commanded to account him*

Rom. 7.

*him for the true God. And that we ſhould not thinke that he is to be worſhipped together with other Gods, ſtreitway is added the ſecond precept, wherin we are prohibited to worſhip ſtrange Gods, and grauen things and images. And if a man wil more narrowly conſider the thing, he ſhall ſee that together with this firſt commaundement is offered vnto vs the Goſpell, for in it God promiſeth that he will be our God.* Theſe are the words of *Peter Martyr.*

Of this iudgement in like manner was that learned and godly man *M. Bucer.* as appeareth in his expoſition vpon xxiiij Pſalme, where hee hath theſe woordes. *The firſt thing of all in the matter of our ſaluation, is to beleeue in one Lord our God, from whom as the fathers had their deliuerance from Aegypt, and all other bleſſings beſide: ſo we al receiue the good things that we haue, which is taught in the firſt of the tenne commaundements, that is to ſay, in this, I the Lord am thy God, which brought thee out of the lande of Aegypt. The ſecond commaundement, is to ioyne no feigned God with the true God, which mans madneſſe is alwayes accuſtomed to doe.* Neither were theſe men alone of this iudgement, but followed in it the opinió of ſome of the beſt learned among the interpreters of the Hebrue, who do thus diuide theſe two commaundementes, taking that of making grauen images to be a branch of the ſecond commandement, which forbiddeth vs either to ioyne any falſe God to the only true Lord, or to woorſhip the true God with any falſe worſhip deuiſed of our ſelues, and not comaunded from him. For as it followeth in that place which nowe I cited out of *M. Bucer*, the blindneſſe of man is accuſtomed to giue ſo muche to his owne deuiſes, in ioyning ſome in worſhippe with God, or to that which he hath deuiſed for the worſhip of God, that he wil not depende vpon the meere goodneſſe of God alone. And for the moſt parte (ſaith hee) they

they ſeeke by ſuch ceremonies to turne away the wrath of the Lord, which they haue deſerued by their wicked life, whiche thing hath greater blaſphemie in it, then wee can conceaue of. It is moſt ſure that when man dare once aduenture, to put others in the honour of worſhip with the Lorde (which thinge he hath forbidden) he wil not be afrayde to bring vpon hym an other worſhip then he hath commaunded. Theſe both come from one corrupt beginning, as ſhall (God willinge) hereafter more plentifully appeare.

*VVe are commanded to worship god alone, and to worship him with that alone worshippe which he hath commauded in his worde.*

Wee are in this commaundement forbidden to worſhip any together With hym, or to admit any worſhip of hym, beſides his owne which he hath left vs in worde. The Lord therefore would haue vs to ſeeke all good things at his hands alone, and cannot abide that we ſhould haue other Gods before his face, or vpon his face: for this interpretation will both the wordes and the meaning beare very well. As if he ſhould ſay: In as much as I haue taken vpon me to care for you, and to honour my ſelfe by ſhewing forth the treaſures of my grace vpon you, it ſhall not be lawful for to darken the light of my goodneſſe, by ſeeking to obtaine that at the handes of any other, the gift whereof I haue reſerued to my ſelfe alone, for the glory and praiſe of the riches of my grace. For I do you to vnderſtand, that whē ſo euer you ſeeke to any other then me for any part of your welfare, you do as it were drawe a curtaine ouer my face, that I can not be ſene in the ful ſhewe of my mercy, howe I am affected towardes you, while they by ſtepping betweene, conuey ſome praiſe of the gifte and mercy to them ſelues. Here wee ſee all paſſage to the virgin Marie, Angels, or Saintes what ſo euer, to be ſtopped vp, and the waye to God opned vnto all, in their neceſſities to runne thither, with an aſſured hope of

of comfort, by reaſon of the promiſe.

When Sathan would haue obtained of our Sauiour Chriſt, a part in the honour of worſhip, he telleth him that it was witten: *Thou ſhalt worſhip the Lorde thy God, and him only ſhalt thou ſerue.* The anſwere of our Sauiour Chriſte being according to the queſtion and demaunde, telleth vs that Sathan woulde not haue refuſed to haue had the Lord worſhipped, ſo that he might haue obtained to haue been partaker with him in it. It declareth alſo that not onely the Lorde refuſeth to haue Satan, but alſo any other whoſoeuer, to bee worſhipped with him. For it is written, *Him onely ſhalte thou ſerue.* Inuocation therefore and prayer, beeing a woorſhip that the Lorde preferreth aboue ſacrifice, may not be giuen to any Saint or Virgin, but muſt bee reſerued vnto the Lord alone, who will not haue his grace darkened, or his glorie parted with any. Neither cā he ſuffer that the virgin Marie, or any Saint or Angel ſhoulde come into any opinion of mercie, either aboue him or equall with him. Which muſt be graunted, if this bee confeſſed, that it is lawfull to çall vpon them. For why ſhould we come in prayer vnto them, if hee who is of greater power to perfourme our requeſt, be alſo of more mercie to incline fauourably to our demaundes? This reſorting therefore vnto them by prayer, hath in it a plaine profeſſion, that they are more readily inclined vnto compaſſion, then the Lord. Which in deede denieth him to be God. For hee is not the true God, if any do exceed him in mercie & cõpaſſion. It cannot be that the Lord ſhould be God, if any be found his ſuperiour or match in mercie, wherein conſiſteth his cheefe glory. But of this (God willing) more ſhalbe ſpoken when I come to ſpeake of prayer. And yet it may not be forgotten, that in dying for vs when we were ene- Math. 4. 10. Rom. 5.

mies vnto him, hee left that paterne of mercie behinde him, the like whereof hath not been heard or ſeene in any. Which cannot but leade vs in beliefe to hope for more mercy from him, then from any other. If anye thinke that prayer is no ſuch worſhip of GOD wherewith he is ſo delighted, but that he can be content that others, as Saintes or Angels, ſhoulde alſo haue that honour: let them peruſe the 50. Pſalme, and they ſhal finde that the Lord preferreth this ſeruice of his (to be called vpon in neceſsitie) aboue all ſacrifice & outward worſhip. The Church of Rome, will not giue vs licence to offer ſacrifice vnto Saintes that bee departed from this life, and yet the Lorde ſetteth prayer in dignitie aboue ſacrifice, making it a ſeruice that doeth more honour him, then doth that other. For what greater honour can he haue, then to be magnified in this greatneſſe of his mercie, that he ſhould be the only ſanctuarie for the diſtreſſed in their calamitie? The Angels them ſelues haue refuſed to be worſhipped of men, knowing that the Lord will not haue his glorie parted vnto others. In the Reuelation, Iohn profeſſeth, that he fell downe to
Reuela. 22, 9. worſhip before the feete of the Angell, & that the Angel ſaide vnto him, *See thou do it not, for I am thy fellow ſeruant, and the fellow ſeruant of thy brethren the Prophets, and of them which keepe the words of this booke: Worſhip God.*

The Angell refuſeth woorſhippe, placeth him ſelfe as a ſeruant among them that ſerue the Lorde after his word, and chargeth him to worſhip God. Let vs learne to bridle this affection, that ſeeketh to bee approoued vnder the title of a good intent, For it is a ſtrong perſwaſion to the fleſh, that the Lorde cannot refuſe, but wel like of whatſoeuer worſhip we offer, ſo it be to no other, then thoſe that are beloued of him, of whom he hath declared his liking by graces and giftes graunted vnto

vnto them in greater measure, then vnto the common sorte of his seruauntes. We may well suspect our infirmitie, when the Euangelist Iohn was almoste carried away with his weaknes in this part. For the infirmity of the flesh reasoneth thus. Can it be any offence to honor & aduaunce them whom God himselfe hath honored? Hath not God himselfe declared by his graces giuen vnto them, what reckoning he maketh of them? Can we make too muche of them, whom GOD so tenderly loueth? These are the pathes of good intents, wandering without the worde: Nay, they proceed further. If we shall be approued of the Lord, we must creepe into fauour with those that are deare vnto him: and the next way to haue fauour with him, is to growe into the fauour of those that are neere about him, according as the practise is to get the good likings of men, that are of great calling here in earth, by growing into the liking of those their seruantes, that can doe most of al with them. But we are taught of the Lorde himselfe, that his wayes differ from ours, as farre as Heauen differeth from the Earth, and that the Heauens are not so farre in height aboue the earth, as are his thoughtes aboue ours. So that wee offer exceeding wrong vnto his Maiestie, while we thinke to bring him vnder the condition of mans infirmitie, whose good countenaunce cannot be obtained, vnlesse in the persons of those whō he especially liketh of (by bribing or flattering of them) he himselfe may seeme to be honoured, and the holde of his fauour craftily vndermyned.

The worde of the Lorde shaketh off all suche follies, telling vs, that it is the hearing of his woorde and keeping of the same, that getteth credite with him, that maketh vs allied vnto him: euen to become truely the mother, sister, or brother of him. As wee reade

Luke. 8. 21. in the Goſpel after Saint Luke. In the which place he doth ſo commend this kinred (as I may call it) of his worde, that he maketh no reckoning of any other but in reſpect of that.

Wherein he doth notably reproue the fooliſh fanſie of fleſh and blood, which imagine that they can offer nothing vnto the virgin Marie, wherein they ſhall not binde him vnto them. The Lorde therefore is conſtrayned to ſignifie, that thoſe natural reſpectes preuaile not with him, as with weake men: but that the hearing of his word and doing of the ſame, is all in all with him, and the only worſhip that pleaſeth him. Which when it is wanting, he accepteth of no ſeruice, haue it neuer ſo great ſhew of mans reaſon for it.

As we may not take vpon vs to worſhip any beſides the Lord: no more is it lawfull for vs to giue any woorſhip to the Lorde, but only that which is allowed in his word. And therefore hath he forbidden vs to make any grauen image, imagining that way to pleaſe him, and to doe a woorke that is acceptable vnto him. For thoſe that bowe vnto grauen images, thinke and ſay, that the Lord is ſerued therin, and that they doe it not vnto the Image, but vnto the Lorde repreſented vnto them in the image. But the lord in this cõmandement forbiddeth as well the falſe worſhip of the true God, as the giuing of any part of his true woorſhip vnto a falſe God, I meane vnto any beſides the only true God. It commeth all from one fountaine, to dare be bolde to giue vnto him any worſhip beſides that which hee hath commaunded, and to woorſhip any other beſides him ſelfe: which thing he hath in many places Plainely forbidden. And therefore in this commaundement he repreſſeth this intollerable boldneſſe of man, that in his owne deuotion will preſume to pleaſe the Lorde, either

ther in the worshipping of others, or in any other maner of worshipping him, then he himselfe hath opened in his word. In this second part (concerning grauen images) there are certaine words, which being laide open, wil make the better entrance to the true sense and meaninge of the whole: in consideration whereof, it shal not be vnprofitable, briefly & in a word to touch them. It is said here that he is *A iealous God:* which signifieth, that he cānot suffer vs to ioine any with him, in the cause and care of our welfare. A kinde of speach borrowed from husbandes: who can not abide to see the minds and affections of their wiues intangled with other men, but require to haue them kept pure & chast to them selues alone. The pursuing of his displeasure (which is here resited) toward the third and fourth generation of them that hate him, seeming to maintaine vnrighteousnesse in the Lord: is to be vnderstoode of such children as tread in the same steppes of iniquitie with their fathers. For otherwise that of the Prophete Ezechiel is true, The godly sonne, shall not beare the iniquitie of his vngodly father. Ezech. 18. 20

These things being now made plaine vnto vs, let vs go forward with the matter, that we haue in hande. The Lorde God in forbidding the worshipping of images, and so vnder that, all other kinde of worshippe inuented by man, addeth this reason to dissuade vs frō it, bycause he is become our God, who is iealous ouer vs, and can not abide that we goe after any other. This reason to dissuade vs from idolatrie, maintaining such tender affection of God towardes his, as can not suffer them to looke a side after an other, bicause he woulde haue them as they are in deede, so to take them selues wholely beholden vnto him: argueth that Idolaters & false worshippers of God, are so caried away with the

*Those that are accustomed to worship others besides the Lord, and to serue him with another maner of seruice then he hath commaunded in his word, doe not depende wholy vpon his goodnes alone.*

*But take a greate parte of their welfare to ariſe from thoſe deuiſes of their owne, & therfore their affection abateth towards him.*

loue and affection that they beare vnto thoſe whome they worſhip with the Lord, and with the opinion of that their deuiſed worſhip of him, that they depende not wholly vpon his goodnes, taking him alone to be their whole happineſſe, the onely Authour and woorker thereof: but are parted and diuided in their affection, imagining and perſwading thew ſelues, that they are beholden, and that not a little (for the benefits they haue what ſo euer) vnto thoſe whome they worſhippe together with the Lord, and vnto this their deuiſed ſeruice of the Lord.

Hoſe. 2. 5. This thing is notably declared by the Prophet Hoſea: where the idolatrie of the Iſraelites is reſembled to the adulteriſh and whoriſh woman, that ſaith plainly ſhe will goe after her louers, which gaue her breade, wooll and flaxe. *Their mother* (ſaith the Lorde by his Prophete) *hath played the harlot ſhee that conceaued them hath done ſhamefully, for ſhee ſaide, I will goe after my louers that gaue me my bread and my water, my wooll and my flaxe, mine oyle and my drinke.* It is the perſwaſion of Idolaters, that the bleſſings which they haue, are the giftes and rewardes of thoſe whom they worſhippe, and of that their deuiſed worſhippe. It is yet a common thing in the mouthes of many, that the worlde was good when men worſhipped Saintes and Images: there was plentie of all things, ſo that euen nowe we may deſcrie the whore by her wonted ſpeech, *I will goe after my Louers, that gaue me my wooll and my flaxe, mine oyle and my drinke.* In the 8. verſe of this Chapter, the Lorde ſaith plainly by his Prophet, *That this whore did not know that it was he that gaue her corne, and wine, and oyle, and multiplied her ſiluer and golde, which was beſtowed vpon Baal.*

It doth plainly appeare by this that the Idolaters are drawen in their heart and affection vnto thoſe whom they

they worſhip, nouriſhing a ſecret perſwaſion that they haue their benefites from thence: whereby it commeth to paſſe, that their hearts depart by little and litle from the Lord.

Wee haue a plaine proofe of this in poperie not onely by their ſpeeche, that ſay while they worſhipped Saintes, they had ſtore and plentie of all things, but alſo by their practiſe, who had aſsigned vnto ſeuerall Saints, the honor of helpe and ayde in ſeueral cauſes of diſtreſſe. To ſome they aſsigned the charge for Agues, to others for the fruits of the earth, & to ſeueral kingdomes and countries, they aſsigne ſeuerall Saintes for patrones. To theſe they did reſort in their diſtreſſes, theſe they called vpon, when any helpe came, they receiued it as the benefite of that Saint, to whome they had allotted that charge.

Thus hauing diſtributed Gods office vnto others, and hauing put ouer the diſtribution of ſeuerall benefites vnto ſeuerall Saints, and (as men that tendered the trouble of the Lord) ſet almoſt ouer all dealinges vnto other vnder him, being any way relieued, the honour thereof if it were not altogether giuen away from the Lord, at leaſt it muſt be parted. So that it can not but be the talk of the whore, *That ſhe wil goe after her louers, that haue giuen her her oyle and drinke, her wooll and flaxe.* For to what end ſhould ſhe ſo reſort vnto thē, if hauing helpe that way, ſhe meant not to returne the honour vpon them? The trueth is ſo, that woorſhipping any beſides the Lord, as alſo in giuing him any woorſhip of their owne deuiſing, not confirmed in his woorde, they are carried ſo away with the opinion and woorthineſſe therof, that they do not wholy depend vpon the goodneſſe of the Lord. Therefore wee ſhall finde it often in the Scriptures, where the Lord laboreth to ouerthrow

idolatrie and worshipping of images, in the same place he magnifieth his owne goodnes, and his alone goodnesse towardes them. A notable confirmation whereof we haue in the Prophete Esay. Who speaking of them that set vp the woods of their idoll, immediately vppon it hath these wordes: *There is none other God besides mee, a iust God & a Sauiour: there is none besides mee. Looke vnto mee, and yee shall bee saued: all the ends of the earth shall be saued, for I am God, & there is none other. I haue sworne by my selfe: the word is gone out of my mouth in righteousnesse, & shall not returne, that euery knee shall bowe vnto mee, and euery tongue shall sweare by me. Surely he shall say: In the Lord haue I righteousnes & strength, he shall come vnto him, and all that prouoke him, shal be ashamed. The whole seed of Israel shalbe iustified and glorie in the Lord.* It is worthy diligent consideration, that in depressing of Idolatrie and false worship, he ariseth to mainteine our iustification, strength and glorie to be in the Lord alone: and vs so to professe it, that we glorie for that we haue righteousnesse and strength in the Lorde. Which proueth plainely, that Idolaters are not so perswaded, but that in the opinion of these their doings, their affection abateth towards the goodnesse of the Lord.

Esai. 45. 21.

The like confirmation we haue in another place of the same Prophet, where dissuading them from idolatrie, he setteth forth the greatnesse of his goodnesse towards them. *Remember these (Oh Iacob and Israel) for thou art my seruant: I haue fourmed thee. Thou art my seruant, O Israel forget me not. I haue put away thy transgressions like a cloude, and thy sinnes as a myst: turne vnto me, for I haue redeemed thee.* Where, as before, the great and vndeserued goodnesse of the Lorde is brought in, as the best medicine to cure idolatrie. True it is therefore, whatsoeuer they doe say, that they so trust vnto these outward deuised

Esai. 44. 21.

uiſed things which they do vnto god, that they depēd not wholy vpon his meere and alone goodnes, as they who take their happineſſe onely to ariſe from thence. And that is the cauſe, why in dealing with them, he vpholdeth the greatnes of his goodnes, & of his alone goodnes towards thē, which carrieth in it a ſecret ſentence againſt them, that they ſtand not perſwaded and reſolued therof. Idolatry is moſt fitly compared in the ſcripture vnto adultery, & the idolaters called whores. Becauſe as whores admit vnto their loue others then their owne huſbands: ſo idolaters, & the falſe worſhippers of God, reſerue not their faith and confidence vnto the lord alone, but permit others to be fellows with him at the ſame. Wherefore to declare the great hatred that he hath of ſuch dealing, he taketh vnto him the quarrell of gealouſie, threatning that he will proſecute this iniury of proſtituting and laying open that faith vnto others which is due vnto him, euen vnto the third and fourth generation of them that ſhalbe found tranſgreſſours herein, calling them haters of him, who are not by faith (the very knotte of his ſpirituall wedlocke) ſurely knitte vnto him alone. He can no more abide to heare of any that ſhould be fellowes with him at our faith, then the honeſt man can abyde to heare, that an other beſides himſelf, ſhold haue the intertainment of an huſband with his wife. It is diligently to be obſerued that he calleth them haters of him, who ſhall thus diuide their affection from him. The moſt that they can ſay, for this their worſhip, is, that it commeth from a good meaning and intent, and this perſwadeth the moſt of them wel of it. For God (ſay they) cannot of his mercy refuſe that which is well meant and intended toward him. The Lord therfore vtterly ouerthroweth this defence, ſaying in expreſſe woords, that they

*Hee calleth them haters of him who in following their owne deuiſes ſhall diuide their affection any whit from him.*

they be haters of him, & ſo ſed with the liking of their worſhip, from the Lorde & his true ſeruiſe, that when occaſion ſerueth, they bewray extreme hatred therunto to proſecuting it with fire and fagot in the true profeſſours thereof. This ſinne of idolatrie and falſe worſhipe of God, is diligently to be conſidered of, that we may ſee the danger of it, and keepe vs from tranſgreſſing therein. The daunger of this ſinne, and the greatneſſe thereof, wee cannot better diſcerne, then by the puniſhment executed againſt it from the iuſt Lorde. Who becauſe he is iuſt and iuſtice it ſelfe, cannot appoint puniſhment, but according to the nature and qualitie of the offence. He threateneth that the fire of his gealouſie ſhall burne vpon the poſteritie of thoſe that offende therein, vnto the third and fourth generation. Great muſt that ſinne be, the flame of whoſe puniſhment caſteth out ſmoke ſo longe. The greatnes of the puniſhment may lead vs to ſee the hainouſnes of þ offence of idolatry & ſeruing of God by good intents.

*This ſinne of worſhipping other, as ſaintes and angels beſide the Lord, and worſhipping him with any worſhip beſides his owne approued by his word, becauſe it pulleth our affection from the Lord, iuſtly cauſeth the fire of his gealouſie to burne vpon our poſteritie, vnto the third and fourth generation.*

The fire of gods wrath being kindled by this ſinne, as we ſee, cannot be quenched many generations after the death of them that haue bene the firſt tranſgreſſors in the ſame. The Lord declareth the reaſō by his Prophet Hoſea why he wil thus pūiſh that poſterity of the idolaters. *I will haue no pitie vpon her children,* (ſaith the Lord by the Prophet) *becauſe they be the childrē of fornication,* declaring that he may lawfully diſinherite them, becauſe they are nōe of his, but childrē begottē in fornication. The ſtate of the children of Iſrael in the captiuitie of Babylon, euen vntill the comming of Chriſt, may fitly ſhadow out vnto vs the truth of this puniſhment threatned here for idolatrie. For albeit there was a returne from Babylon, yet we know that the number was ſmall that returned, and ſubiect vnto great miſerie

Hoſea. 2.4.

ſerie euen vntill the comming of Chriſt. Beſide their puniſhment, in the want of temporal benefits, the Lord threatned by his Prophet Hoſea, according as hee did perfourme indeed, that he would no more ſuffer them to enioy the vſe of his worſhippe. *I will cauſe* (ſaieth the Lord) *all her mirth to ceaſe, her feaſt dayes, her new Moones and her Sabboths, and al her ſolemn feaſts.* And in the third chapter, the Lord in like maner declareth, that the children of Iſrael ſhal remain many dayes without a king, and alſo without an offering. Hoſea. 2. 11. Hoſea. 3. 4.

Long before their captiuitie, they had nothing beſide the outward ſhewe and ceremonies of the worſhip of God. Which alſo vtterly ceaſſed when they were led into baniſhment: yet the comfort came which was promiſed in the latter time vnto their poſteritie according as it was foretold them by the Prophet: but great was that ſinne that procured ſo long laſting puniſhement vpon their poſteritie, and ſo great a puniſhment, that they ſhould be diuorced from the Lorde. For hee affirmeth this by his Prophet, that he will marrie them vnto him for euer, declaring thereby that they had bin diuorced before, But we neede not take examples of God his puniſhment of idolatry from the people of Iſrael, (wanting beſide other benefites the true worſhip of God ſo long time:) Popery in theſe laſt times may be a ſpectacle thereof, where the declining from true religion hath brought ſo miſerable blindnes, continuing ſo many generations.

The Papiſts now in the latter dayes of the Goſpell, after this as it were ſolemnizing of the marriage againe betweene the Lord and his Church, require to knowe where the Church was before this time of the Goſpel: as if ſome of the Iſraelites after that the Lorde had turned vnto them in mercie, and betrothed them a newe

vnto

vnto himſelfe againe, ſhould haue required where the Church had been in their captiuitie when they wanted the ſacrifice and offeringes, the Sabbaothes, new Moones, and all the true outwarde worſhippe of God, calling into queſtion the truth of that true woorſhip and ſeruice of God, becauſe they had bin ſo long without it before. Thoſe times of Popery, were the times of idolatrie, and puniſhment of the Lorde for idolatry. They were (as I may call it) the widowhood or rather the diuorced eſtate of the Church. When (notwithſtanding the Lord did beare loue and ſecret liking vnto thoſe that were his,) yet was their outwarde eſtate the condition of a widow, or rather of a diuorced woman, hauing in it the badge of diſpleaſure and puniſhment from the Lord. To require therfore that this our time ſhould be conformed in worſhippe vnto that, is to like of diuorcemēt better then marriage. And to craue that the vnlawfull libertie of the one may be a paterne and warrant to diſſolue the godly and lawfull bond of the other. The Lorde affirmeth likewiſe, that *Hee will ſhewe mercie vnto thouſands of them which loue him, & keep his commaundements*: Wherein he noteth vnto vs two properties in the true worſhip of God. The firſte is the loue of him, the ſecond the keeping of his commaundementes. Wherof the firſt (that is the loue of him) openeth vnto vs what beginning true worſhippe hath. And the ſecond (which is the doing of things pleaſant in his ſight) telleth vs by what rule that woorſhip doth proceede, euen by his woorde, which truely diſcouereth what things are pleaſing or diſpleaſing vnto him. That loue towards him beginneth all true ſeruice and worſhip of God, hereby it is manifeſt, becauſe the Apoſtle declareth that the children of God are ſealed vp with the ſpirite of adoption, whereby they crye, Abba Fa-

*Thoſe who onely addict themſelues vnto the Lord and to that maner of worship which is appointed by him, are the true louers of him, to whom he promiſeth to shew mercie euen vnto thouſands of them.*

Rom. 8. 15, 16.

Father, *Which beareth witneſſe vnto their ſpirite, that they are the children of God.* Which inward teſtimonie of adoption cannot be without the loue of him that hath adopted them. And in the Epiſtle to the Galathians, the Apoſtle hath theſe woordes, *In Ieſus Chriſt neither circumciſion nor vncircumciſion auayleth any thing: but faith that worketh by loue.* Gal, 5.6. And in the ſame Epiſtle hee affirmeth, *The life which he now liueth, to be in this faith, that the ſonne of God hath loued him, and giuen himſelfe for him.* Gal, 2.20. This loue therefore that ariſeth of the goodneſſe of his God, whō he perceiueth ſo entirely to imbrace him and to recken of him as righteous, is that which ſendeth the true chriſtian to good woorkes, and is here noted as a fountaine from whence good woorkes doe flowe, and the firſt marke of a true worſhipper of God.

For before this perſwaſion of his fauour towardes vs, the woorkes that are done by vs (notwithſtanding ſuch as bee commaunded of God) are done rather to make our ſelues righteous thereby, then for any loue and liking of him, and therefore defiled with ſelfe-loue, and our owne profite, not directed as they ought, by the alone loue of God. This loue proceedeth to the doing of thoſe things that are acceptable in the ſight of God. For it is the ſecond note of the true worſhippers of God to keepe his commandements: & to goe to the ſeruice of God, not at aduenture directed by the line of our owne deuotion, but by the leuell of his worde and commandement. Wherein alſo falſe worſhippers are greatly deceiued. For as their beginning is euil, becauſe it floweth not from loue to God: ſo their proceeding is as daungerous, in that they follow not the rule of his worde. For notwithſtanding, the Lorde might iuſtly reiect whatſoeuer deeds of ours, though commaunded of him, if they ſhould not proceed from loue towardes him:

him: yet herein more appeareth the great blindnes of Idolaters, & falſe worſhippers, in their deuiſing to ſerue God that they happen alwayes on thoſe woorkes that leaſt like him. And therefore the ſeruing of God by images, as it hath often in the ſcripture the goodnes of God ſet againſt it, for the redreſſe thereof, (in that the not reſting therein hath begotten it) ſo hath it alſo the word of God oftentimes in the ſcripture to correct it as not proceeding by the right rule.

Deut. 4. 15. Therefore in Deuteron. when the Lorde was about to preſcribe the maner of his worſhippe, it is ſaide thus: *You heard a voyce, but ſaw no ſimilitude: Take therefore good heed vnto your ſelues, for you ſaw no image in the day that the lord ſpake vnto you in Horeb*, where the holy ghoſt maketh the practiſe & example of Almighty God, in opening himſelfe by his worde, & not any ſimilitude: a ſufficient declaration that his will was we ſhold be directed by his word, and not by images in the ſeruice of him.

Exod. 20. 22. 23. In Exodus in like manner, the holy Ghoſt maketh the teaching by the word of GOD a reaſon why they ſhould haue no images: *Yee haue ſeene* (ſaith he) *that I haue talked with you from heauen, yee ſhall not therefore make with me: Gods of ſiluer, nor Gods of golde, you ſhall make you none.*

Eſai. 30. 21. 22. And in Eſaie it is declared, that when the word of God ſhall take place with his, they ſhall abhorre images as a menſtruous cloath. *Thine eare* (ſaieth the Prophet) *ſhall heare a worde behinde thee, ſaying: This is the way, walke in it, when thou turneſt to the right hande, & when thou turneſt to the left, and ye ſhall pollute the couering of the images of ſiluer, and the rich ornament of thine images of golde, & caſt them away as a menſtruous cloth, & thou ſhalt ſay vnto it, Get thee hence.* Neither is the word of GOD ſet downe here to keepe vs from images alone, but alſo to reſtrain

vs from ſeruing of God by any deuotion of our owne or good intēt whatſoeuer, whereof we haue no warrāt from the word. For in his worde we receiue his owne teſtimonie for good and euill. And he hath plainely told vs, that if we folow our owne heart and our eyes, in diſcerning good and bad, we ſhall depart and goe a whooring from him. As it is written in the booke of Numbers. Where they are commaunded to haue the law continually before their eyes, that they ſhould not ſeeke after their heart, and after their owne eyes, after the which (ſayith the holy ghoſt vnto them in the ſame place) you goe a whooring. Numb. 15. 39.

In the Goſpell after S. Iohn, our Sauiour Chriſt ſaith, *If any man loue me he will keepe my worde*. The experience is plaine, that if any man do loue another, hee will obſerue what thinges he is delighted with all, that in doinge thereof hee maye ſatifie his affection, and will not bee ſo negligent, as when with a little paynes he may learne his diſpoſition, raſhely to aduenture the doing of that, which (for any thing he knoweth to the contrarie) may poſſibly procure his heauie diſpleaſure. This is not humilitie, but pride & daungerous ſecuritie reſtrayning the Lord to our liking, & not conforming our ſelues to the good pleaſure of his will. Ioh. 14. 23.

Out of this cōmandemēt we may learne a notable difference betwene the Church of God, & the Sinagogue of Sathan. The Church of God loueth God and keepeth his commaundementes. She is that chaſte wife, that admitteth none beſide the Lord, into the fellowſhippe of her faith. She bringeth vp her yong ones vnto the liking of him, feeding them with the ſounde milke of the worde The Church of Antichriſt keepeth not her ſelfe to her huſbande alone, but admitteth others to the vſe of her faith. And therefore in the ſcripture

ture is ſhe fitly reſembled vnto an harlot. Neither doth ſhe nourſe vp her yong ones after the liking of her huſband, with the wholeſome doctrine of the old & new Teſtament, (which *Auguſtine* doth call verie fitlie, the two papps of the Church:) but with the peſtelent poyſon of good intentes. Teaching them from their infancie to folowe her footeſteppes in going a whoring after their owne eyes, and after their owne hearte, which are the verie ſteppes of an harlott, as was euen nowe proued vnto vs out of the booke of Numbers.

Our nature is corrupt in this commandement, as in all the reſt, and greatly pleaſeth it ſelfe in thinges that it doth of a good meaning and intent vnto the Lorde, not regarding whether they ſtande approued by his worde or no, holding this as a true principle, that the thing can neuer be euell taken of the Lorde, which is well ment of man. The man that will truely examine him ſelfe in this commaundement, muſt throughlie conſider of the former time of his life, when by prayer or otherwiſe he hath worſhipped others with the Lord, or when he hath occupied himſelfe in outward things, not warranted by the worde, and yet reputed of him as the ſpeciall pleaſing of God: yea, vnder the defence & ſhadowe of thoſe thinges, hath ben the more careles to ſeeke out, and practiſe the deuties of the word. Remembring that ſuch ſeruice of GOD, deſerueth to haue a curſſe continuing vppon his poſteritie vnto many generations. Thus ſhall he eaſily perceiue what is the benefite that he hath by the mediatour Chriſt Ieſus. For the law driueth him therevnto by opening his corruption in this manner, & letting him ſee that there is no helpe but in the onely redemer Chriſt Ieſus. When in him ſelfe he doth truely vnderſtande that hee is onely beholden to the Lorde for his ſaluation,

*In the examination of our ſelues in this commandement we muſte diligently conſider the fruites of our owne deuiſe and good intent in the worshipping of God, & the tickleneſſe of our nature therevnto, the want alſo of ſuch hope and comfort in his goodneſſe, as might quicken vs by thankfullneſſe to attende vpon his commandements: remembring that we lie vnder the curſe of the law, if we ſhould*

uation, he muſte begin to war with his affections that would ſhake off obedience, vnder the ſhadow of good intent and deuotion, occupying it ſelfe in trifling outward things, and neuer drawing neere vnto the Lord in the duties laide vpon him by the word. He muſt labor diligently to find out the will of God in his word, for no other end but that he may be a doer & follower of the ſãe. His profiting, how great ſo euer it be, is not without infirmitie, and therefore hee is not without humilitie in his beſt doings. His offending at any time cannot be without greefe: for he ſeeth in it the diſhonor of his merciful father, whoſe free mercie is his ſtay. Let vs learne (brethrẽ) to take heed in ſeruing the Lorde in a deuotion that agreeth not with his worde. What will it auaile to ſay, We do it of loue & good meaning towardes him, when the lorde hath ſaid, that all ſuch are haters of him? Shall our meaning condẽne the truth of his ſaying? Or ſhall that be good meaning whẽ we come to true reconing which the Lorde hath pronounced to be hating? Let man be afraid to beare hatred againſt the Lord, and therefore let him feare to ſerue him with good entents beſides his word. If man ſhoulde be ſo obſtenate in euill, that he feareth no puniſhment in reſpect of himſelfe, imagining his life to make an ende of all his afflictions: yet let him feare the puniſhment of this ſinne, that wil not leaue him in the graue, but ſet the marke of his iniquitie vpon his children and poſteritie vnto many generations.

I neede not greatly to ſpeeke vnto the moſt that be here, that they ſhould leaue thoſe fooliſh works of deuotion & good meaning, as going on pilgrimage, ſetting vp of ſhrines, & ſuch like things receiued amongſt the Papiſtes. His name be prayſed, that madnes is deſcried, and a greate number of them ſelues beginne now

*not continue ſounde in all the thinges commaunded by the law to doe thẽ. So ſhal the law become our ſchole-maſter vnto Chriſt to make much of his mercy while we ſee no comfort in the law: and this mercie of our God apprehended by faith ſhall quicken vs both to warre with our owne good intentes, and alſo to abounde in the duties that are approued by his word.*

now to bluſh at it. But the outward ceremonies of religion, as reſorting to common prayer, hearing of ſermons, and ſuch other, theſe haue obteyned now the title of the true ſeruice of God, and ſhut out the obedience vnto the duties commanded by the word, Theſe hold men now from care of duties appoynted by the word, as deuiſed deuotion kept them in popery from true religiõ. Theſe are the good intents of goſpellers at this day. And as the lord ſpake of his ſacrifices cõmanded in his word, whē men were holdē in thoſe without any care of good life, (*Hee that killeth a bullocke, is as if*
Eſai, 66, 34. *he ſlewe a man. They haue choſen out their owne wayes, therefore will I chooſe out their deluſions, and bring their feare vpon them:*) ſo may it truely be ſaide of a great number, that the Lorde hateth their reſorting to prayer & ſermons, they are nowe become their owne waies which they haue choſen, becauſe they are ſundered from Chriſtian conuerſation and amendement of life, for the which they were ordained. The meanes to auoyd the daungers of our deuiſes in the ſeruice of God, and to haue diſcloſed vnto vs the ſubtleties and ſnares therof, is to delight in the wiſedome of the worde, to bee much exerciſed therein. According as it is declared in the booke of Prouerbs, *That when wiſedome entreth into the heart, and knowledge delighteth the ſoule, then ſhal it deli-*
Prou. 2, 10. *uer vs from the euill way, and from the ſtrange woman, which forſaketh the guide of her youth.*

Nowe let vs pray vnto our heauenly father, that we may ſo ſee our vntowardneſſe vnto the true worſhip, that we may magnifie his mercies that hath pardoned
Iohn, 4. our tranſgreſſions. And that we may receiue ſtrength from the power of his death to ſhake off all thoſe ſhadowes of ſeruing the Lorde, becyng truely humbled to ſerue him in ſpirite and trueth, according to the direction

rection of his worde.

## The third Lecture vpon the seuenth verse.

7 *Thou shalt not take the name of the Lord thy God in vaine: for the Lorde will not holde him guiltlesse that taketh his name in vayne.*

IT is manifest in the Scriptures, that by the name of God is meant the law & cõmandements of God. For the Lord will be honored and get a name among his people by transforming their affections & deeds, into the obedience of his law. In Leuiticus it is thus written: *Ye shal keep my cõmaundements, & doe them: for I am the Lord. Neither shal ye pollute my holy name.* Declaring that his name is prophaned, taken in vaine, and polluted, when his commandements are not regarded.

*By the name of God, is meant the law & commaundements of God.* Leuit. 22. 31.

It is also to be seene in the Epistle to Timothie, that the name of God is taken for the doctrine and woorde of God. *Let seruants* (saith the Apostle) *account their maisters worthy of al honor, that the name of God and his doctrine be not euil spoken of.* Ioyning the name and doctrine of God together, as words that import al one matter For the name of God cannot but be dishonoured and euill spoken of through vs, when such lawes (as al men know hee hath appointed for vs to walke in) are without regard neglected and contemned of vs.

1. Tim. 6. 1.

If it be required, why the Lord speaking of his lawe giueth it the title of his name, wee must vnderstande the reason of his so doing, to be very good and forceable to procure obedience. For what can be more deare

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Eſai, 66, 34.

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IT is manifest in the Scriptures, that by the name of God is meant the law & cõmandements of God. For the Lord will be honored and get a name among his people by transforming their affections & deeds, into the obedience of his law. In Leuiticus it is thus written: *Ye shal keep my cõmaundements, & doe them: for I am the Lord. Neither shal ye pollute my holy name.* Declaring that his name is prophaned, taken in vaine, and polluted, when his commandements are not regarded.

*By the name of God, is meant the law & commaundements of God.* Leuit. 22. 31.

It is also to be seene in the Epistle to Timothie, that the name of God is taken for the doctrine and woorde of God. *Let seruants* (saith the Apostle) *account their maisters worthy of al honor, that the name of God and his doctrine be not euil spoken of.* Ioyning the name and doctrine of God together, as words that import al one matter. For the name of God cannot but be dishonoured and euill spoken of through vs, when such lawes (as al men know hee hath appointed for vs to walke in) are without regard neglected and contemned of vs.

1. Tim. 6. 1.

If it be required, why the Lord speaking of his lawe giueth it the title of his name, wee must vnderstande the reason of his so doing, to be very good and forceable to procure obedience. For what can be more deare

*The title of his name is giuen vnto the law, that wee might be more carefull to attend vpon that wherupõ de-*

*pendeth the name and honour of our God*

vnto vs, then the name and glory of our God? Or what can bind our obedience vnto more dutifulneſſe, then when we vnderſtand he hath cõmitted his owne name & honor into our hands: being content to abide without all name & glory here in earth, if he may not haue it of his, by their obedience to his law? And therfore as the loue of God muſt cauſe vs to begin al duties, ſo the ende we looke at in all of them, muſt be by the doing thereof, to get honour & glorie to our God. For it is written in the Corinthes: *Whether ye eate or*

1. Cor. 10. *drinke, or whatſoeuer ye doe, doe al to the glorie of God*, Herevpon it commeth, that workes commaunded are reiected of the Lorde, when they are done to be ſeene of men for the praiſe of our ſelues, and not with a carefull heart to glorifie the Lorde, and procure his praiſe, thereby.

Mat. 6. 1. *Take heede* (ſaith our Sauiour Chriſt) *that ye gene not your almes before men to be ſeene of them, or els ye ſhall haue no reward of your father which is in heauen.* The Lord himſelfe often vſeth the credit and glorie of his name, not onely in commaunding, but alſo in forbidding things to be done. As in Leuitticus 19. almoſt through the whole Chapter, when he forbiddeth any thinge, he ad-

Leuit. 19. deth theſe wordes imediately, *I am the Lorde thy God*: becauſe the contempt and breach of his commaundement, doth reache to the ſtaining and poluting of his name. For he hath entred couenant with vs to be our God, in cauſing vs to walke in his wayes, that he thereby might be magnified and aduanced. As it is written in Deuteronomie, *Thou haſt ſet vp the Lord this day to be thy God and to walke in his wayes, and to keepe his ordinaunces and his commaundements, and his lawes, and to harken*

Deut. 26. 17. *vnto his voice:* As if the obſeruing of the law were the placing of him in his glorie. Nowe that we haue learned

hed what is ment by this word Name, it remaineth to vnderſtand, what it is to take his name in vaine,

This name is ſaide to be taken in vaine, when there is no diligent care, watchful obſeruing, & great regard had to the commandements of God to doe them. It is written in Deuteronomie, *If thou ſhalt not obſerue to doe* (for ſo is the truth of the Hebrue text) *all the wordes of the law*, (that is) If thou wilt not diligently marke this law for to do it, *and feare this glorious & fearefull name, the Lorde thy God, then the Lorde wil make thy plagues wonderfull, &c.* Careles ſecurity, when men haue no careful minde of the worde of God to liue thereafter, is that which is forbidden by this taking of his name in vaine or vainly. For in this place the holy ghoſt expoundeth the obſeruing & taking heed to do al the commandements of the law, to be the fearing of this glorious name, *The Lorde thy God*. Which feare of his name, is contrary to the taking of it in vaine, and eſteeming of it as a vaine thing.

*The name of God is taken in vaine, when there is not diligent regarde had of his commandements ſo to do them as he may be honored thereby.*

In ſaying *He will not holde them giltleſſe:* he doth aſſure them of puniſhment, that are careleſſe in keeping of his commandements: where vponhis name and honour hangeth. As it is writen in Liuiticus, *If ye ſhall deſpiſe mine ordinances, either if your ſoule abhorre my laws, ſo that ye wil not doe al my commaundements, but breake my couenaunt, then will I appoynt ouer you fearefulneſſe, a conſumption, &c.* Threatening (as appeareth in that Chapter) to proceede in puniſhment, vntil their vncircumciſed heart bee humbled to the carefull keeping of his commaundementes. For thoſe who minde his commaundementes to doe them, are they to whome onely his mercies are promiſed. In the 103. Pſalme. *The louing kindenes of the Lord endureth for euer, vppõ thẽ that feare him and thinke vppon his commandements to doe them.*

Leuit. 26. 15.

*Punishment is threatned vnto them that shall not be careful ſo to order their life by his word, as he may haue honour thereof, whereas he ſaith he will not (as appeareth) hold them guiltleſſe that take his name in vaine.*

The punishment of these that haue no careful regard
Deut. 28. 15. of the word to doe it, is threatned in the 28. of Deuteronom. beginning at the 15. verse. In the which verse it is to be noted, that there is the same phrase of speech in the Hebrue, which I spake of before (that is, not obseruing to doe al the commandementes) which importeth this want of care in doing: pointing out by that speech secure men, that take no great care of the worde for to doe it.

The same wordes (*Obserue to do*) are vsed in the first verse of the same Chapter, and therefore not lightly to be regarded of vs, beeing so often noted by the holy Ghost. If we peruse the iudgements of God throughout the whole Byble, we shal easily perceiue that when the people ceassed to bee carefull howe to please God, thē was some one punishment or other let in vpon thē, to awake them out of that dangerous sleepe of security.

Send away this care, by good life to honor God, and then assure thy self, punishment wil not be long absent, if thou be not a bastard, ouer whom he hath no fatherly regard. And no maruell: for in very deed God hath no seruice in trueth, where this godly care is wanting. It is no praier that is not a careful prayer: he neuer obteineth, that hath no desire to obteine. When works (of themselues good) are done without any great care to haue them done, the same may haue praise for doing, but the heart can claime nothing for any carefull purposing.

The scripture therefore is plentifull in teaching vs, that a Christians life must be a carefull life, comparing Christianitie to a trade or occupation that must be applyed throughly, or els there is no good to be
2. Tim. 2. vers. 5. 6. done in it. *If any man striue for a maistery* (sayth the holy Ghost) *hee is not crowned, except hee striue as he ought to*

doe.

*doe. The husbandman must labor, before he receiue the fruites:* ſending vs to learne at huſbandry, the care and trauell of Chriſtianitie. *Euerie man that proueth maiſteries* (ſaith S. Paule) *abſtaineth from all things: and they doe it to obtaine a corruptible crowne: but we for an vncorruptible.* This commandement therefore excludeth all feigned, careleſſe, and hypocriticall walking in the waies of the Lord: and telleth vs that the Lord looketh vnto them (as he ſaith by the Prophet) that do tremble at his words. 1. Cor. 9. 5. Eſai. 66. 2.

It is not lightly to be paſſed ouer, that requiring this care to be had of Gods glory, he ioyneth to the name of the Lord thoſe two wordes, *Thy God:* which ſignified, that loue to him, becauſe he is our God, muſt bring foorth the care of his glory, and this obſeruing of his commaundements to doe them. For herein is the care and feare of a ſeruant diſtinguiſhed, and diſcerned from the care and feare of a ſonne, that the ſonnes care and feare he hath of his father is ioyned with loue, and ariſeth thereof, and proceedeth thereby to pleaſe him: The ſeruants care and feare ariſeth in reſpect of puniſhmēt, if he diſpleaſe his maiſter, or elſe from the hope of wages, if happily he may pleaſe him in his ſeruice. So that euen the true feare & care of God, is mingled with the loue of him, becauſe he is our GOD: and is not that which wreſtleth with the conſcience and proceedeth to doing, only for this cauſe to get eaſe thereof, not hauing any reſpect to glorifie his good GOD. Not, but that the Lorde hath ſuch beginnings, euen of his beſt children, but that it is not right, before it be ſeaſoned with the loue of his mercy. For the feare of God is neuer true in vs, til we be drawen vnto him by his goodnes, where through he allureth vs. As it is written in the Pſalme, *Mercie is with thee that thou maieſt be feared.* Pſal. 130. 14. 1. Reg. 8. verſ. 41, 42. 43.

In the booke of Kings, Salomon prayeth, that the

straunger (who is not one of the people of Israel, but commeth to the house of God) hearing of his wonderfull works, may haue his prayers graunted: that al people may feare God, as doth the people of Israel: Acknowledging his true feare to spring of his goodnesse. The feare of God, because it ariseth of his goodnesse, draweth vs alwaies vnto God. And in the Scripture therefore argumentes and reasons are drawen from his feare to bring vs toward him in some one or other duPsal.22.ver.23 tie. As in the Psalme, *Yee that feare the Lorde praise him.* And the reason is take from his goodnesse, in the next verse following: *For he hath not despised the affliction of the poore, but when he called vnto him he heard.* Also in the 115. Psa.115.21. Psalme, *Ye that feare the Lord trust in the Lord, for he is their helper & their shield, &c.* prosecuting his goodnes, in the next verse following as before, *The Lord, hath been mindfull of vs, he will blesse vs, he wil blesse the house of Israel, &c.* Wee doe plainely see then by these testimonies, that they doe not truely feare him, that are not drawen by his goodnesse to the carefull louing and honoring of him.

This commaundement then toucheth all those that passe ouer their time carelessely without all awe and feare of the Lord, as if there were nothing lesse belonging vnto them, then by obseruing his wil to get honor to their God. Or as if their vngodly and secure life, should neuer a whit impeach the glorie of his name. By this commaundement we learne, that not onely Atheistes and godlesse persons haue to feare the iudgemēts of God, but also al those that are not touched with care and great desire by their good life to glorifie God. For he wil not holde them guiltlesse that take his name in vaine, not regarding his honour, by carefull attending vpon his pleasure.

Hereby

Hereby alſo we are taught to ceaſſe to maruell at the afflictions of thoſe men, in whoſe liues wee haue eſpied no great outward offence. For here we ſee the wãt of care to his glorie, though it be coupled with no outward euill, hath matter in it ſufficient to prouoke the iudgements of God againſt vs. Doeth not that maiſter, who at his comming home findeth the woorke he had inioyned his ſeruant careleſly looked vnto, think there is occaſion ſufficient offered to proceede to the correction of him, notwithſtanding he hath no other matter to charge him withal? In this commaundement alſo is forbidden all ſwearing vainely or falſely: all ſwearing by thoſe thinges that are not God, as particular things againſt his word, and therefore againſt the glorie of his name. For if the commandement forbid the neglect of his lawe generally, it muſt needes forbid ſeuerally and particularly that which is againſt ſome ſeueral and particular comaundement. We haue learned that careleſſe contemning of his word is reproued in this commaundement: and the reaſon is, becauſe the Lord doth communicate his name & his honour thereunto, which we may not take in vaine or without reuerence. The ſame thing is to be ſaid for the vſe of his name, which he hath graunted vnto vs to decide controuerſies and doubtes of great importance withall: that becauſe there is in it the mark and print of his glory, we muſt haue the vſe of it in thoſe matters with reuerence accordingly. Wee deale not with the Lorde in any communicating with his eſſence and euerlaſting being, that a man ſhoulde imagine that he can offer him no wrong vnleſſe he ruſhe againſt the heauens, and violently runne vppon his perſon: he dealeth with vs by his word, and by his name. If there be any villanie, wickedneſſe, nay, want of reuerence that way, it toucheth his glory, and pearceth the ho-

*It is not enough for vs to keepe our life from outwarde offence vnleſſe ther be in vs great care to honour our God by carefull keeping of his word.*

*To couple the name of God to a falſe matter, or to make it waite vpon our vſuall ſpeech cannot ſtande with the honor & reuerence that is due vnto him.*

Heb. 6 16.

honour of the hieſt. Blaſphemous mouthes therefore that can not be ſtirred in their affections, but they will by and by be reuenged of the Lorde, and caſt vp their choler in othes and blaſphemie againſt his maieſtie, haue here well to looke about them and to remember that in ſuch outrage, they fight againſt the honour of the liuing Lorde, that wil aduaunce the ſame in the diſhonour and vtter confuſion of them. Is it not horrible blaſphemie, that a miſerable man ſhoulde ſeke to redeeme him ſelf from contempt, by bringinge the Lord vnder his foote, and treading his honour in the duſt? I doe not meane that periured perſons, who haue put vpon the Lorde the perſon of Sathan, in making him a protectour of lies, be only theſe blaſphemous mouths, that haue enterpriſed the defacing and diſhonoring of the Almightie: but thoſe common ſwearers alſo, in whoſe mouthes the name of the Lord runneth ſo vſually & ſo vnreuerently in cõmon ſpeech. The Lord hath lent vs the vſe of his name to determine our doubtes, and decide our controuerſies that be of great importance, and can not orherwiſe come to light: and that with ſuch reuerence, as vnto his honour appertaineth. He hath not left it to waite vpon our vaine words and talke of no importance, to ſerue where our humour wil place it. So that men are alwayes guiltie of high treaſon againſt his glorie in the vſe of his name, vnleſſe both the weightineſſe of the matter they haue in hand, and their reuerence in the manner of dealing therein, ſhall excuſe them. A man can no way bee vnreuerent toward his name, but he ſhall in ſo doing be guilty of his diſhonour. For thoſe thinges wherein hee hath left the markes of his glorie, as his name, his word and ſacramentes, by the vſe or abuſe of them, doe truely witnes of the heart, howe it ſtandeth affected towardes

the

the honouring of him.

There was neuer man found truly honouring God in his hearte, whose tounge was defiled with vsuall swering, and often vnreuerent vsing of his name. Neither was there euer founde man truely fearing the Lorde, that walked without all awe and reuerẽce of his word. The excuse therefore is vaine and vtterly vntrue, that swearing is but a custome of the tounge, & that their hearte standeth reuerently affected towardes his name and glorie. For it is the want of reuerence in the harte to God, that fometh out such filthines at the mouthe? And the longe continuance of that impudencie in the heart, hath brought the frute thereof into the mouth. Which witnesseth sufficiently the corruption that is setled inwardly in the heart. Let the common swearer then cease to seeke excuse, by saying, it is but a foolish custome. For that longe custome of dishonoring the Lorde in his mouth, will proue that hee had a custome to dishonour him in his hearte of no lesse continuance. Our cõmunicatiõ must be yea yea: nay, nay: that which is more cõmeth of euill. But it is commonly saide, Something must be added, or else men shall not be beleeued It is a pitifull thinge that the credite of a Christiã should be so litle, that to borrow beleefe for his common talke, he must leaue no lesse pawne & pledge behinde him, then is his faith and trueth, the greatest treasures and iewels that he hath receiued frõ the Lorde. If men woulde seeke credite, by their well dealing, they need not to bring forth so great assurãce for it in their speaking.

*It is vnlawfull to sweare by any creature, bicause another hath in it an acknowledgment of superioritie and of iudgement vnto that whereby we do sweare, euen to iustifie and to reueng falshed & wickednesse, but much more vnlawfull it is to sweare by masse, mattins, roode, or any suche names and significations of Idolatrie.*

It is likewise vnlawful to sweare by creatures: in asmuch as an oathe giueth superioritie vnto that whereby they swere: and acknowledgeth it as a Iudge & discerner of secret & hid things, a bringer also of thẽ vn-

to iudgement, condemning the wicked in bringing his way vpon his head, and iuſtifiyng the righteous in giuing him according to his righteouſneſſe. The giuing of this vnto creatures, entreth vpō the right of the Almighty, & intituleth creatures vnto the honour of the creator, who hath declared plainly, that he wil not giue his glory to another. And therefore it is in the higheſt degree of reproching, or rather blaſpheming the Lord, to lay his chiefe honor open to the ſpoile of a creature, bringing a contēptible creature, as it were to pray vpō the almighty Creator. And if there be acknowledgemēt of ſuperioritie ouer vs to the thing that we ſhall ſweare by, (as is witneſſed by the holie ghoſt,) then as we may not ſweare by Heauen, Earth, or any other creature, much leſſe may we by Maſſe, Mattens, Rood, or ſuche like, vnleſſe we will put the honour of the Almightie vpon them, and take them as our God, who onely hath ſuperioritie ouer vs, to iuſtifie righteouſnes, & to bring the wickednes of the wicked vppon his heade. Which thing in our oathe we doe acknowledg to belong vnto him by whom we ſweare. When Almighty God promiſeth by his Prophet Hoſea, to receiue the Iſraelits to fauour again after their affliction, he ſaith that he wil take away the names of their Idolles out of their mouth, and they ſhoulde bee no more remembred by their names.

Heb. 6. 16.

1. Reg. 8. 31. 32.

Hoſe. 17.

Theſe thinges may ſuffice to teach vs, that the Lorde cannot beare the diſhonour of his name, but will haue that vpholden in honour and reuerence, without ſuffering it either to lie open vnto the contempt of godles perſons, or vnto the ſpoile of Idolaters, who breaking in vpon his glorie, do beautifie and ſet out his creatures with the ornamentes thereof. This commaundement likewiſe reacheth particularly to all of thē, which neglect

lect any of thoſe meanes, that God hath commaunded vs to vſe, either for the welfare of our ſoules or bodies. For the wordes and workes of his wiſedome maye not be refuſed as vaine and needles, but muſte with all humilitie be imbraced, that in our ſo doing his wiſedome may be honoured, who hath appointed thoſe to be the meanes, whereby he will conuey his mercie towardes vs. The neglect whereof, chargeth the Lorde with want of wiſedome in ordeining thē. Here falleth to the groūd the wicked blaſphemous opinions of the Anabaptiſtes, Libertines, and feigned Familie of loue, who are growē to ſuch a magnifiing of grace, brought (as they ſay) by the reuelation of the ſpirit, as the wiſdome of God in his worde is of ſmall or no accompte with them in deed: but as it were a needles matter or had no certaintie in it, it is wholy tranſformed into their ſpirite, and made to ſpeake accordingly. The nature of man is in this commaundemente corrupted, as in the reſt: doing the thinges which he doth to God, without anye diligent care to honour the Lorde by carefull attending vppon his worde. It be houeth the man therefore that will truly trie himſelfe to ſearch into his life, and well to conſider what manifeſte contēpt ther hath ben in him of the nāe & honor of God, in ſtubbernly ſtāding againſt the authority of his word while he hath willingly neglected to be admoniſhed and aduiſed thereby. What contempt of his honour he hath giuen foorth in common ſwearing and vſuall oaths, that either directly or indirectly reach to the glory of god, euen to the wonding of him in the ſame. Moreouer it behoueth him to conſider what careleſſnes there hath beene & what little regarde in his beſt doings, to haue then ſo ſoundly & throughly done, as vnto the honor of God doth appertain, where the diligent

*No meanes that God hath appointed for our weaknes can bee neglected without the diſcredit & dishonour of his wiſedome who hath appointed the ſame.*

*In the examination of our ſelues by this commaundement, we haue to conſider what dishonour we haue done againſt his name, either too ſtubberne ſtanding againſt his word or elſe in ſuch careleſſe attending thereuppon as could purchaſe no praiſe nor honor therunto. Likewiſe with what*

gent pains carefull and through dealing in matters that touch his owne name, ſhall be a ſufficient light to diſcloſe his halting with the Lorde. For the corruption of mans heart is ſo great and ſo hidden, that all meanes almoſte are too fewe to vtter it. Therefore it is requiſite, that we vſe all the meanes we may in that behalfe. Let a man in this examination wel conſider, whether there hath bene any ſuch feare or care to auoid things forbidden, and to doe things commaunded him by the worde (wherein conſiſteth the glorie of God:) as there hath beene while his owne honour is in hande, and his owne name called to queſtion at any time, whether he hath dealte in deuties appointed him by God, with feare and care, leaſt the Lorde through his infirmitie ſhoulde be foyled, and his name diſhonoured, which coulde not haue beene wanting, if his owne eſtimation had beene in hazard, that hee may be brought thereby to the ſight of his ſinne. For when it pleaſed God to call any to the hope of his kingedome, he letteth them ſee their corruption to be ſo great in theſe and ſuch other kindes of diſhonour, that they haue donne vnto him, as that their hearte is forced to appeale vnto the mercie of God, faſtening thēſelues to it, & vtterly giuing ouer their owne obedience. Which mercie of God they ſo ſtay vpon, and are ſo cōfortable in, that it prouoketh them no longer to neglect the name and glorie of their God, but with all reuerence to ſubmite themſelues to the gouerment of his word, alwayes endeuouring to better their obedience towards his law, becauſe it tendeth to the glorie of his name.

*falſe or vaine ſwearing we haue acquainted our ſelues, and with what contempt or neglect of thoſe meanes which his wiſedome hath thought meete for our infirmitie, remembring alwaies that the law accurſeth him who ſhall not continue in all thinges written in the booke of the Lawe to doe them, ſo ſhall we be ſent by the Law vnto Chriſt and his mercies, while we be in hope in our ſoules, ſeeing what infirmitie is in our ſelues, and what ſtreightneſſe in the Lawe to holde vs wholy vnto his mercie, and alſo to receiue life and incouragement from thence vnfeinedly to ſeeke his honour by carefull obedience to his worde,*

Wherein howe great ſoeuer their profiting bee, yea this corruption whiche cleaueth ſo faſt vnto them cannot but continue in them ſtill an humbled and lowly

lowly heart, euen in all their blesſinges, while they clearly perceiue them (by the ſight of their corruption) to be the vndeſerued graces and gifts of their God.

Their offending alſo whatſoeuer cannot be without the great griefe of their heart, becauſe they ſee it to be with the diſhonour of him, who hath abaſed him ſelfe to the death of the Croſſe, to worke the honour & aduancement of them. We are therefore (brethren) diligently to learne to waxe weary of their waies that doe depart from the reuerence and honoring of the Lord, in not fearing to offend againſt his word: becauſe it is writtē: *He that deſpiſeth the word, he ſhalbe deſtroied: but he that feareth the commaundement, ſhalbe rewarded.* Let vs learne to become carefull in the dueties which are appointed vs by the worde: for the Lorde will not holde them guiltleſſe that are ſecure therein. We cānot beare good hearts vnto the Lord, if we let his honour fall to the ground among vs. It is his mercy that doth vouchſafe vs this fauour, to be truſted with his honour. Can it want then iuſt reproch, if we ſhall be tried to be ſenſleſſe in this point? It drew teares from Dauid, that the wicked kept not his law: & can wee ſee our owne liues, and the liues of thoſe committed vnto vs, wandering from the waies of life, & hungerly (in the contempt of the worde) purſuing after death: and yet for all that neuer to be touched with it, eſpecially ſeeing the diſhonour of our God dependeth vpon it? It ſhould vexe vs, that the goſpell hath beene ſo long time with ſo little fruit amongſt vs: that the inſtruments of his grace, that haue gained ſo many in former times vnto god, ſhould not only not preuail in many: but euē receiue diſcredit and diſhonour among men. And that the litle fruit appearing in our liues ſhould cal into queſtion the verity of Gods goſpel beeing in fruite and effect ſo vnlike in many, Prou. 13. 13.

many, vnto that it hath bene in former times. A Chriſtiã ſhould go to the duties laid vpon him by the word, with the like minde, that a good ſouldier goeth to the defence of that hold, which being taken by the enimies, he is aſſured to receiue continuall ſhame and diſhonour.

The Lorde will be honored, by hauing his word obeyed, If we do not determine to maintaine his honor that way, we are guiltie of treaſon againſt his glorie. When we ſuffer *Satan* to batter down obedience in vs to God and man, we are as wel acceſſarie to the betraying of his glorie, as thoſe ſouldiers, that are quiet within the caſtell, while their enimies ſack the ſame without. Let vs therefore go carefully about theſe matters of his honour, let our care, and ſound dealing, be a record vnto our hearts, that we are not conſpired with his enimies. There can be no better argument that men do willingly conſent with Sathan, then to ſee thẽ careleſſe of his aſſaults: then neuer to ſee them ſtande vpõ their watch, eſpecially dealing with the enimie, who hath profeſſed that he will neuer be at truce with them. And becauſe the Lorde giueth ſo glorious a title to Chriſtianitie, as to call it his glorie, making ſo neere a bonde betweene our ſaluatiõ and his honour: let vs not ſleepe in ſo earneſt matters, nether bring a ſlender & bare affection, where there is the aſſured hope of a double cõmodity. Now let vs pray vnto our heauenly father, that we may be more hũbled, for that we haue ſo long liued to ſo little honour of his name: not onely that we may thereby truly acknowledge the mercie of Ieſus Chriſt, that hath put vp ſo great diſhonor at our hands, waſhing it away no otherwiſe then with his blood: but alſo that in the remẽbrace of ſo long time, wherein we haue diſhonored him, we may be whetted to beſtirre vs this time

time that we haue to liue, both to pull downe our affections, that woulde diſhonour him in the plaine contempt, or careleſſe regard of obedience, and alſo to bring forth the fruite of new life, that it may open the mouths of many to ſpeake of his praiſe for it, whoſe workmanſhip it is.

## The fourth Lecture vpon the eight verſe.

8 *Remember the Sabboth day to keepe it holy.*
9 *Sixe daies ſhalt thou labour, and doe all thy worke.*
10 *But the ſeuenth day is the Sabboth of the Lorde thy God, in it thou ſhalt not do any work, thou, nor thy ſonne, nor thy daughter, thy manſeruant, nor thy maide, nor thy beaſt, nor thy ſtranger that is within thy gates.*
11 *For in ſixe daies the Lord made the heauen & the earth, the ſea, and al that in them is, and reſted the ſeuenth day, therfore the Lord bleſſed the Sabboth day, and hallowed it.*

THe reſt from bodily labors that was cõmanded vpõ the Sabboth day, had in it this ſignificatiõ: that chriſtianity did conſiſt in ceaſing frõ ſin. So do the prophets (who are ỹ true expoſitors of the law) interpret it: for thus we do read it in the Prophet Eſay *Bleſſed is the mã that doth this, and the ſonne of man whiche layeth holde on it, hee that keepeth the Sabboth, and polluteth it not, and keepeth his handes from doyng any euill.* The Prophete doeth declare, what it is to keepe the Sabboth, by theſe woordes following, *And keepeth his hande from doing any euill.* The euill that by this Sabboth we are commaunded to reſt and ceaſſe from, is not a matter ſtraunge and diſagreeing from our diſpoſition, but rooted in our nature, as

*The reſt from the accuſtomed labours of the ſixe dayes, had in it a ſignification that Chriſtianity doth conſiſt in reſting from ſin, which is our vſuall and accuſtomed work: for by nature we are wholly inclined thereunto.* Eſai. 56. 2.

now we haue it from Adam.

And therefore the same Prophete that here affirmeth the keeping of the Sabboth to consist in ceasing and resting from euill, in an other place affirmeth it to be the ceasing from our owne wayes and woorkes: declaring thereby this euill and iniquity (that we are commaunded to ceasse from) to bee no forrenner or straunger, but to keepe his house and home in our own nature, in that the Scripture tearmeth euill to bee our owne wayes and workes. According as it is written by the Prophete Esay, *If thou consecrate the Sabbaoth as glorious vnto the Lorde, and shalt honour him, not doing thine owne wayes, nor seeking thine owne will, &c.* Expounding the *Not doing our owne wayes, not seeking our owne will*, to bee the consecrating of a glorious Sabboth vnto the Lorde: and the Sabboth consisteth in keeping vs from doing euill, so that necessarily (as we haue hearde before) vppon the conference of those two places we must cōclude this euil to be in our owne wils and wayes. This inwarde corruption, wherewith both our wit and will is poysoned, was very fitly resembled in the outward obseruing of the Sabboth. For vpon the Sabboth day, the people were called from all their accustomed workes, that they had been occupied in the sixe daies before. So that a man comparing their doings that day, with those they were exercised in the other 6. daies, must of necesity say, that they wer clean altered & changed in their doings, frō that that vsually before they had byn, & so diuers, as if they had not bin the same, but other men. A resemblaunce very fitte & fitting to our spirituall Sabboth, which consisteth in becōming new men concerning our doings, from that we haue byn before we knew the gospel. The outward rest from bodily labours, whiche did shadowe out our

Esai. 58. 13.

true

true reſt from ſin, (which is our accuſtomed way and work) was ſo ſtrictly obſerued amongſt the Iewes, that the neglect thereof in the leaſt thinges, (as gathering ſticks vpon the Sabboth day) was puniſhed with death: as we do read in the 15. of Numb. to declare ſome ſignification of greater things to haue bin in it, according as the Prophets haue interpreted it. The Sabboth then doth very well poynt out the corruption that we haue receiued of Adam, which ruleth & reineth in the waies and willes of all them, that are not borne againe and changed both in wil and deed, by the power of that his grace, which only he beſtoweth vpō his electe. For thus it is written to the Epheſians: *Among whom* (ſpeaking of the children of diſobedience) *we alſo had our conuerſation in the time paſt, in the luſtes of our fleſh, in fulfilling the wil of the fleſh, and of the mind, and were by nature the children of wrath as well as others.* We haue to mark here that ſpeaking of his ſinne, he deſcribeth it to haue ben done by following the will of the minde, whiche is the reaſonable parte: as wel as in following the will of the fleſh, which is the affection & vnreaſonable part. And leaſt we ſhould aſcribe this only to his cuſtome in ſinne, (as if he had not been borne with this diſeaſe, not by nature inclined therevnto,) he putteth himſelfe & others vnder the wrath of God by nature, ſaying: Wee are by nature, the children of wrath as well as others, making it the common caſe of all men, as naturally to be inclined to euil, as they are to eate & drink in their hunger or thirſt. It is worth the noting that he putteth himſelf in the number. For he ſaith of himſelf to the Philippians, that his life was not outwardly to be reproued, no not before his calling. And therfore we may learn, that this is the eſtate, euen of thoſe ciuil men, that are not to be touched with any notorious offēce or outward eull.

Num. 15. 35.

Ephe. 2. 3.

Phil. 3. 6.

*Seeing our owne waies be al corrupted & defiled with ſinne, in ſo much as the ceaſsing from ſinne is no other thing then the ceaſsing from our owne wayes and workes, it appeareth euidently that iuſtificatson and holyneſſe of life haue not their beginning from our ſelues, but are the free & vndeſerued graces & workes of God within vs.*

This Sabbaoth, teaching vs our inward corruption, ſtaieth not there, neither is that the end of it, but leadeth vs to vnderſtand, that our iuſtificatiō, ſanctificatiō, & true holynes of life, are the free workes of God within vs. Which we are compelled to graunt, in that we confeſſe our owne waies to be corrupted, & that the ceaſſing frō ſinne, is the ceaſsing from our owne waies and workes. For if, (as the truth is) our owne waies be all corrupted & defiled with ſinne, if any good be in vs, it muſt haue a beginning & ſpring otherwhere then frō our ſelues. That the ſabbaoth did ſignifie our new birth in Chriſt to be the workmanſhip of God within vs, may appeare in Exodus *Keepe ye my Sabbaoth, for it is a ſigne betweene me & you in your generations, that you may know that I the Lord do ſanctify you.* For the denial of their owne wayes muſt needes witnes their workes of ſanctification to proceede from the Lorde & not of themſelues. The ſame is witneſſed in Ezechiel & in the Actes of the Apoſtles, the couenant made with Abraham for bleſsing all nations in his ſeede, is ſaide to be performed in Chriſt, in turning euerie one of his frō their iniquitie *Vnto you* (ſaith the holie Ghoſt in that place) *hath God raiſed vp his ſonne Ieſus: And him hath he ſent to bleſſe you, in turning euerie one of you from your iniquities.*

Exod. 31. 13.

Ezech. 20. 12.

Actes. 3. 26.

There is mention made in this commaundement of the Lords creation of the world in ſixe dayes: as if the Sabbaoth ſhould only direct vs to the conſideration of that worke of our creatiō, not requiring any thing beſide: eſpecially, ſeeing there foloweth that note of inferring, therfore: *Therfore the Lord bleſſed the 7. day & hallowed it*: as if elſe there were no other conſideration to be had In the fift of deut. where the lawe is repeated, this commandement hath annexed to it, the memorie of their diliuerance out of Egipt. *Remember* (ſaith the holie

Deut. 5. 15.

holy ghoſt in that place) *that thou waſt a ſeruant in the lād of Egipt, & that the Lorde thy God brought thee out thence by a mightie hande & ſtretched out arme: Therefore the Lord thy God commanded thee to obſerue the Sabbaoth day.* In this diuerſitie of benefits to be conſidered in the Sabbaoth, we may learne, that the Lorde ment rather to induce vs to the freenes of his goodnes in Chriſt in euerie benefit: then to binde vs to any one particular fruit & effect thereof. The cleareſt teſtimony of this free goodnes we haue in our newe birth. The Scripture affirmeth the excellencie of our creation to be in Chriſt, as may appeare by conferring the 8. Pſalme with the 2. Chapter to the Heb. ver. 7. 8. & 9. where the excellencie of man aboue other creatures, is put ouer to be conſidered in Chriſt being crowned with glorie & honor. The Prophet noteth the fountein of al goodnes to be in Chriſt, & the greateſt frute thereof to be our new birth. Notwithſtanding, al other benefits are receiued of his childrē, as fruits & effects therof. And they boūd therfore, as in ſanctification, ſo in creation & deliuerance from Egypt, to acknowlge the alone & free work of Gods goodnes. And this is the cauſe why the holie Ghoſte doeth not ſtrictly binde them vnto one benefite in the obſeruing of the ſabbaoth.

Pſalme. 8. 5. Heb. 2. 7. 8. & 9.

This commaundement teacheth vs mortificatiō, for to that ende are we taught, that our nature is corrupt, that we may learne to ſubdue the ſame, & to renounce it. The Iewes had this ſpecial ceremony of reſt, to exerciſe them in the doctrine & practiſe of mortificatiō: the truth of which ceremony is fulfilled in Chriſt. For by the power of his death it is brought to paſſe, that ſinne dieth in his. It was neceſſarie they ſhold be acquainted with his doctrine: for the Lord hath no ſeruiſe of vs that he wil accept of, if we learne not to renoūce

*For that ende are we taught that our nature is corrupt and that the poyſon of ſinne hath infected both our wit, and our will, that we might learne to ſubdue the ſame, & make accompt of our profiting in chriſtianitie as we do profite therein.* Rom. 6.

nounce and denie our affections. Neither can we goe truly to the obedience of him, but in the denial of our ſelues. Our affections are as vntamed coltes that refuſe to draw in the yoke of the Lord: & therfore muſt be tamed if we meane to enterteine obediẽce: for we cãnot draw neere vnto the Lord, except we ſhal remoue farre frõ our ſelues, keeping vnder our wiſdome & affectiõs, that they make no inſurrection againſt the Lorde in the gouernment of his worde. If a man might reteine his own affections and deſires together with the worſhip of the Lord, it would be receiued of many: but becauſe they cannot ſtand together, but he who is ruled by the one, muſt depart from the other, the number of them is ſmal, that truely ſerue the Lorde. For notwithſtanding there be many that obſerue outward thinges that appertein to the profeſſion of religion, & outward deedes which they may do and yet not greatly ſtrayne their affections: yet becauſe ſuch men, whenſoeuer the matter of religion and duety directly warreth with their affections, then doe vſually take part with themſelues in their affections againſt the Lord: their kinde of ſeruice of the Lord, is but indeede a ſeruing of them ſelues. For they haue not learned this ſpeciall point, without the which all the reſt is nothing. It is a ſmall matter for a man to buſie himſelf about ſundry things, ſo that he be ſurely determined of this, that his affections ſhall no ſooner be preſſed, but he will foorthwith ſet them at libertie, and let them goe free. If we ſhal haue taken part with the wiſedome of God, to the ſuppreſſing and abandoning of our owne wit, if with his pleaſure, we haue ſtoode againſt our owne, then may wee ſay in trueth, that there hath beene ſome religion and ſeruice of God vſed and practiſed of vs, when it hath preuayled in the diſplacing of our owne luſtes

and

and desires.

By this commaundement falleth to the ground all free will of man to doe good: all works of preparing vs to receiue Gods grace. For what frank & free wil vnto God can there be, in that nature that is dead in sinne? Or how can he boast of the freedome or good inclination of his nature, whose glory and sanctification consisteth in resting and ceasing from the affections and motions of his nature, in such a victorie ouer them as he be no longer led nor ruled by them? *Free will.*

This commaundement teacheth vs to giue all glorie vnto God, in the true abasing of our owne corrupt nature. For the Lorde is not truely honoured and glorified of vs, vnlesse he be found true, & we liers: he iust, and we vniust. He wil not haue vs stand together with him. No, his iustice must be vpholdē in the fall of ours, he aduaunced in our humility. Many may be brought with the Pharisie, to confesse Gods goodnes in the benefits they haue receiued of him, but few with the Publicane to humble themselues truely and from the sense of their heart in the nature that they haue, rebelling against him. It is neither great aduancing of God, nor any great abasing of our selues, to professe him to haue done vs good, when there is no deseruing of ours to the contrary confessed or acknowledged. For euen ciuill men haue this goodnes in them, to do wel to them that haue deserued nothing to the contrary. But thē is he truely honoured in his goodnes, when it is giuen to vnworthy and vndeseruing persons: when the loue is so great towards his enimies. Then are we truely humbled, when in heart we acknowledge it not onely to be vndeserued, but also euen contrary to our deseruing. What then? Shal we sinne that God may bee glorified in our humilitie? God forbid. For when we haue takē *Luke 18.10. 11.12.13. & 14.*

as good care ouer our wayes as fleshe and blood possibly can perfourme, there will be matter inough of throwing downe our selues in all humilitie before the throne of his mercy.

By this commandement are Papistes, Anabaptistes, and that wicked and damnable secte of the familie of loue, vpholding free will, and their fulfilling of the law, found all traytours to Gods glorie, which standeth not whole and sound, vnlesse euery mouth be stopped, and all the worlde found culpable and faultie before God: as it is written to the Romanes. This commandement as farre forth as it is ceremonial, now is ceassed: bicause Christ is nowe come, by whose death we die to sinne, and rest from our owne waies. And therefore in that it did admonishe vs of him to come, now, in that he is come, it serueth no longer to that end. In as much also as the dispensation of those times were (as the Apostle saith to the Galath.) the minoritie and wardship of the Church, during which time, the heire (though Lord of al) differeth not frō a seruant, but is vnder gouernours: These times that nowe follow Christ, must needes bee more free from the bondage of these outward things, from that strict obseruing of the outward rest, that in those times they were in bondage vnto. Yet all this notwith standing in as much as this seuenth day is appointed by the Church for the assembling of the faithful, & for their ioyning together in prayer, sacraments, & hearing of the word: thereby to get power to ceasse from sin, (that is our owne waies & workes) it cannot without great wickednes & sin against God be neglected. Wherein the wickednes of this age exceedeth, in that men cōm only no day in the week, follow so much their owne wa ies, and the delights of their owne heart, as on that daye, which is appointed to learne them how

Rom. 3. 19.

Gala. 4. 1, 2.

*In as much as the Sabbath is appointed for the exercise of those means wherby we get power to ceasse from sinne it cānot without great wickednesse be neglected.*

how to ceaſſe from their owne waies, workes, and delights. For a great number (& thoſe not the worſt of all) take that day to be ordeined onely for the eaſe of their bodies, and to be a day of recreation after their trauels and labors that haue bin the ſixe dayes before, and vſe it accordingly.

Whereas the Lord hath appointed it to the exerciſe of the word and praier, that being vnburdened of their worldly affaires, they might with free hearts & mindes attend vpon the worde, prayer, and meditation, of the mercies and benefits of God: and ſo profit therin, that the other daies of labour might feele the benefit & cõmodity therof, they being better armed to ſtande againſt the occaſions of euil, which men who haue daily dealings in the world, and ſo tickle a diſpoſition vnto ſinne, without great grace, ſhal neuer be able to auoid, but muſt altogether be ouerwhelmed therewith.

And likewiſe it was ordained that men by cõſideration of his mercies, ſhould ſo be led to loue him, & by faith to wait for the mercies & happines laid vp for his, that they might become the more willing to ceaſſe from their owne waies & wils, and to moderate their inordinate deſires after worldly things.

But is this regarded of the moſt? I cannot ſay ſo: for common experience would confute me. One ſort (as was declared before) making the eaſe of the bodie to be the ende thereof: Another, (a great deale worſe then they) vſing onely to make good cheere, play and ſport themſelues one that day.

Thus the right vſe and end of the Sabaoth is cleane altered, and not that onely but changed into a practiſe moſt contrary to the inſtitution thereof. For being appointed to bee (as I may call it) the market day of the ſoule, to make prouiſion for the daies following: they

are

are not onely no better holpen that way, but as if Sathan might boldly open his ſhoppe windowes then, which could not be permitted him before, they doe ſo faſten vppon his wicked wares, and ſtore them of that vngodly prouiſion, that not onely that week, but many weekes are ſerued of the abundance thereof.

In a third ſort we ſhall ſee it, that if a man haue anye matter to deale in, that is of ſmaller importaunce then that his ordinary buſineſſe may giue place therevnto, thoſe are caſt vpon the Lordes day, and then muſt hee and alſo often times ſome of his, be ſent vppon thoſe meſſages, or other matters whatſoeuer, to diſpatche them. Theſe kinde of men vſe the Sabboth day commonly to make an ende of reckonings, or other kynd of like matters not finiſhed the former weeke, and to ſet matters and buſineſſe in a readineſſe for the weeke following: ſo that their heades are as full fraught with the world that day as vpon any other, and therfore far from the right vſe therof, which is to be emptied of all ſuch things, that better may haue the place. Theſe four commandements, inſtruct vs perfectly concerning the
1 glory of God wherin it doth conſiſt. Firſt, in acknowledging him, the author of all our welfare both in body
2 and ſoule. Secondly, that we be allured by his mercies to doe the things that are pleaſant in his ſight, refuſing to ioyne any in worſhip with him or otherwiſe to wor-
3 ſhip him then he hath approued in his worde. Thirdly, in hauing no other end, then by our carefull doing of
4 his will to get glory and prayſe vnto him. Fourthly, in all theſe doinges, euen the beſt, to humble our ſelues in true acknowledging from the heart, the corruption of our owne heart, wayes and workes, & earneſtly trauelling to ſubdue the ſame: thereby aduauncing the free mercie and vndeſerued goodneſſe of our God,

God, both in iuſtifying and alſo ſanctifying of vs.

In the examination of our ſelues concerning this commaundement, we haue to learne that wee are by nature corrupted in this commandemẽt as in the reſt. and that there is nothing ſo harde, as with true humilitie of hart to be humbled in acknowledging and mortyfying the corruptions, wickedneſſe and rebellions of our nature againſt Gods commandemẽts. In ſo much that oftentimes, he ſuffereth his children to fall into groſſe infirmities, that al the worlde may ſee it, before they can truely bee humbled in the ſight of their infirmitie, and ſo caſt downe, as they geue the whole glory to his mercie, earneſtly ſettinge vpon their affections for the ſubduing of them. But when it pleaſeth God to pull any out of their corruption, and to begin Chriſtianitie in them, he doth let them ſee with aſſurance his mercie toward them: but ſo, as notwithſtanding hee bringeth them not onely to the ſight and bewailing of that rebellion which they feel in their affectiõs againſt his wil, but alſo to the mortifying and ſubduing thereof. The man therefore, that will truely examine himſelfe, hath to conſider what reſiſting of his affections hath bene in his life, ſo ſhall he ſoone perceiue, what neede he hath to betake himſelfe vnto the mediatour Chriſt Ieſus. While his conſcience ſhall witnes either of no profiting at al herein, or at the leaſt ſo litle, as ſhal ſufficiently conuict him, & force him to lay hold vpon the righteouſnes of Chriſt, as his onely refuge. Yet ſo, as his care to ſuppreſſe his affectiõs be no leſſe, becauſe he vnderſtandeth what mercy is in Chriſt, but ſo much the more increaſed, as he perceiueth that trauaile to pleaſe the Lorde, euen as the beſt thankfulneſſe that we can perfourme, for the great benefit of our redemptiõ.

*In the examination of our ſelues we haue diligently to conſider what ſmall ſuppreſing of our affections and what ſlender reſiſting of our owne wit & wil hath appeared in the whole courſe of our life, ſo ſhall we be led from thence to haue a true ſight of the benefit of Chriſt his paſſion, and thereby be inflamed with deſire to walke worthy of ſo great a benefit in ſubduing our affections that riſe vp againſt his wil reuealed in his word.*

Now let vs pray that we may beare ſuch an enemies heart

heart againſt our owne corrupt affections, as may not ſpare to treade vppon them, whenſoeuer they ſhall riſe vp againſt the Lord.

## The fift Lecture vpon the twelfth verſe.

12 *Honour thy father and thy mother, that thy daies may be prolonged vpon the Lande which the Lorde thy God giueth thee.*

THe former cõmandements doe perfectly inſtruct vs in al the dueties that appertein directly to God. Theſe following, doe giue vs rules & precepts for the dueties that we doe owe vnto mẽ. The Lord our God being perfect in al happines by himſelfe alone, hath no need of our ſeruice: yet will he haue triall of the loue that we beare vnto him, not onely by deedes done immediately vnto himſelfe, but alſo by deedes done for his cauſe vnto men. He therefore (meaning to make a triall of our loue towardes him) hath commanded vs that we ſhold not be altogether our owne men, cloſed vp within our owne profites and pleaſures, onely regarding and procuring them, and wholly taken vp of them: but that we ſhould goe out of our ſelues at his commãdement, to the good of our brethren, witneſſing our thankfulneſſe vnto God, in giuing for his ſake this ſeruice vnto men.

*We muſt witneſſe our thankefulnes vnto God, by performing ſuch dueties as he hath cõmanded for his ſake vnto men.*

The duties vnto god (going in order before theſe vnto men) do admoniſh vs of this doctrine, that all our doings towards men are nothing, where Gods glory doeth not goe before, as it is written in the Epiſtle of S. Iohn:

Iohn: *In this wee knowe that we loue the children of God, when we loue God and keep his commandements.* And like as our dealing with men is nothing, when the true ſeruice of God is either not knowen or not regarded: ſo that ſeruice that is giuen vnto God is not accepted, when our brethren are neglected of vs, Therefore doeth our Sauiour Chriſt in Matthew charge vs, that when our neighbour hath any thing againſt vs, we ſhoulde not preſume to offer any gift vnto God, before we be reconciled. So greatly doth the Lorde eſteeme of this louing conuerſation with men, that the holy ghoſt maketh it the proofe of our bleſſed eſtate, as it is written in Iohn: *We know that wee are tranſlated from death to life, becauſe we loue the brethren.*

1. Ioh. 5. 2.

Mat. 5. 23. & 24.

1. Ioh. 3. 14.

Concerning that which we doe owe vnto men: the honoring of the father & mother, hath the firſt place. By father and mother are all thoſe vnderſtoode, who are the inſtruments of God in any of his ſpeciall goodneſſe towardes vs. Whome becauſe hee hath vouchſafed them to be his meanes in the cõueying of the grace that we doe enioy by them, he cannot abide that they ſhould be without honour at our handes. By honor (which is required to bee giuen vnto them) wee are taught ſo to behaue our ſelues towardes them in al out dealing, as may witneſſe that in heart wee doe honour them. And therfore this honour doth not ſo much exact any one ſeuerall thing, as it putteth a qualitie & cõdition vppon all our behauiour towardes them, that it ſhould be ſuche as may be a witnes of our heart howe highly it doth reuerence and regard them.

*By father & mother are all thoſe vnderſtood who are the conueiers of any ſpecial goodnes of God to vs ward.*

If it be demaunded, why the Lorde by father and mother, ſhould vnderſtand all the ſpeciall inſtruments of his goodneſſe towards vs, whereas he maketh mention but of one ſort: it may be required of them again, why

why the Lord forbidding all kinde of violence, ſhould make mention onely of murther. For as by murther being the chiefe, he comprehendeth al of that kind, ſo by one inſtrument of his ſpecial goodnes, he leadeth vs to the conſideration of all the like.

Moreouer, we muſt reuerence the wiſedome of the onely wiſe God heerein. Who by the moſt groſſe euils laboureth to worke the loathing of all the like: and by benefits and good things in themſelues moſt amiable, to further the cauſe of all the reſt. Setting the vglieſt ſhape he poſſibly can vpon euils, to terrifie vs withall: and giuing to good things the countenance that may beſt commend them. Our trauel therefore muſt be to ſearch into theſe good thinges which we receiue by others, that when we ſhall haue founde them, wee may (as by dutie apperteineth) honor the owners of them. Nature may preuaile with them that be of anie conſideration, for the conceiuing of thoſe benefites whiche they inioy by meanes of their parentes: ſo that the trauell neede not to be much herein. Reaſon may perſwade, euen the moſt ſimple, that if we haue anie good thing in this life, or any bleſſing following it, they who haue brought vs into life, may iuſtly clayme a parte therein. The matter of Magiſtrates is not ſo plaine, what good we receiue by thē, therfore it craueth more time to be giuen vnto it. The Magiſtrate is the inſtrumēt of god, to preſerue that life which the lord in mercie hath giuen vnto vs. For by the adminiſtration of iuſtice and execution of good Lawes, the outrage of the wicked (with whome the world is alwaies peſtered) is reſtrained from laying violent handes vppon the good, which otherwiſe wold at al times burſt forth becauſe the occaſion (which is the good woorks of the one, and the euil of the other) can neuer bee ſeparated from

from their liues. And that this is the occaſion, may be proued out of the Epiſtle of S. Iohn, where, after inquirie had, what it was that moued Caine to ſlay Abel, he anſweareth, *Becauſe his owne workes were euill, and his brothers good.* And leaſt we ſhoulde note ſome extraordinarie thing in Caine, he putteth all the wicked in the ranke with him, making it the common diſpoſition of them all: therefore ſaying: We may not be as Caine, which was of the wicked, and ſlew his brother. Iohn. 3. 12.

It is therefore no ſmale bleſſing and benefite of God, that keepeth the ſword of the vngodly frō our throat, which is euery houre drawen out and ſhaken at vs. With whom we can neuer be at league, vnles we will be at one with euil. Moreouer the bloud which is ſpilt in any land, and the wickednes that is commited therin, crieth vnto the Lorde for vengeaunce againſte that lande and people wherein it is committed: and is ſure to drawe out the ſworde of the Lorde againſt that people, if the Magiſtrate (who is the Lords Lieutenāt) ſhall not before draw vpon it, by excuting deſerued puniſhment againſt it. Which thing to be ſo, the very infidels haue perceiued: and therefore in their great afflictions haue proceeded by caſting of lottes, to know the malifactour, that by his puniſhment, the euil might be remoued from them. As we read the mariners dealt with Ionas, when the tēpeſt was moſt vehemēt againſt thē. Therfore oftentimes in the Scriptures, after charge giuen to execute puniſhment againſte ſinne, theſe or ſuch like wordes are added: *So ſhalt thou take euill away, forth of the middeſt of thee.* And theſe alſo: *That the Lorde may turne from the fiercenes of his wrath, and ſhew thee mercie, and haue compaſſion on thee.* Solomon charging Benaia (as it appeareth in the booke of kings) to ſlay Ioab, addeth theſe wordes: *That thou maieſt take away the* Ionas. 1. 7. Deut. 13. 5. Deut. 13. 17. 1. Reg. 2. 31.

*bloud*

*blood which Ioab ſhed cauſeleſſe from me and from the houſe of my father.*

The Magiſtrate therefore, as he keepeth the blood-die hande of the vngodly from vs: ſo is he our ſanctuarie from their ſinne that purſue vs and our lande to deſtroy vs while he executeth iuſtice vppon it. Miſerable therefore are the Anabaptiſtes and ſuch kind of men, who in denying magiſtracie, denie thereby thoſe greate comfortes and bleſſinges, whiche GOD by them hath graunted vnto his people. The Magiſtrate alſo byndeth the benefite and helpe of all degrees of men and trades of life vnto vs: ſo that in denying vs their lawfull ayde, we haue remedie of law againſt thē: whereby they ſtande bounde to imploy themſelues without deceipte or fraude to our good: whether it be in place of iuſtice vnder the Prince & chiefe Magiſtrate, or in anye trade or occupation for the mayntenaunce of themſelues: while we haue ſo many lawes to correcte the abuſes in them, that thereby they maye bee vſed without guyle or deceipte, to our moſt profite.

But the chiefeſt benefite of all other is, when they are the inſtrumentes of Gods glorie, in bringing the goſpell to vs, and mainteining it amongeſt vs. When they open the eies of the ſeers and Prophets, that they be no more ſhut, cauſe the hearte of the fooliſhe to vnderſtand knowledge, and make the tongue of the ſtutter ready to ſpeake diſtinctly. As it is ſpoken of al godly magiſtrates vnder the perſon of Ezechias.

Iſai. 32. 4. 5. & 8.

By which meanes of the goſpell, euill is diſcloſed that it can no more lurke vnder the name of that it is not, but appearing in his moſt filthy face, may the better be auoided: and good thinges are brought to their beautie and increaſe, that they may bee ſtronger to allure

lure vnto them the harts of al thoſe that haue any loue of good thinges within them. Which are in the place aboue named recited, as fruites that followe the receiuing of the Goſpel. By this we haue ſome taſt of thoſe bleſſings of God, which we doe receiue by meanes of Magiſtrates, how many they be in number, and howe worthy in deſeruing. From this ſight muſt ariſe the true honouring of them: for ſo doth the Apoſtle teach vs to the Romanes. Who, whē firſt he hath taught that the Magiſtrate is appointed for the terrour of the euill, and praiſe of the good: he concludeth, that therefore we muſt be ſubiect vnto Magiſtrates: not onely for feare of their puniſhment, but alſo for conſcience of the good that they do vnto vs. Leaſt (as ſaieth Chryſoſtome vpō thoſe words) thou ſhouldeſt be vnthankeful toward a benefactour. Yet we too long do ſtand vpon the benefits that other inferiours receiue frō thoſe whom the Lord hath ſet aboue them. Onely this doe I require of all inferiours, to enter into ſome diligent conſideration thereof: in ſo doing, I am ſure that they ſhall finde them farre to exceede the opinion that before they had of them. Rom. 13. 3.

It is therefore very meete and requiſite that our dutie towardes them in all thinges ſhoulde be ſuche, as may well be called a true honoring of them, & a right regarde of ſo great benefits as we do receiue by them. The opinion of thoſe men who reſtraine honour onely to ſome ciuil outward geſture of the body, is ſo friuolous and vayne, as it doth ſcarce deſerue the honour of an anſwere. That honour is not onely ſeene in ciuill geſtures of the body, but alſo in outwarde deedes to be done. It may appeare in the firſt Epiſtle to Timothy where the holy Ghoſt (ſpeaking of the maintenaunce of them that labour in the word) calleth it *Honour*: affirming 1. Tim. 5. 17.

firming that ſuch doe deſerue double honour. And in the ſame Chapter he admoniſheth Timothie to honor widdowes that haue no kinred to prouide for them: meaning that he ſhoulde ſee ſo good prouiſion to bee made for ſuch, as they might take themſelues honoured therein. And our Sauiour Chriſte reproued the Phariſies as contemners of the commaundement of God, (commaunding parents to be honoured) when they gaue counſel to their children to offer vppe thoſe thinges in the Temple, which ought to haue beene beſtowed towards the reliefe of their poore parents. By theſe teſtimonies we may cleerely ſee, that ſuch things as do witneſſe our greate regarde, and louing affections towards others, are iuſtly called by the name of honour, and they truely honoured therein.

Matth. 15.

*Thoſe men who are thankefull and reuerent towardes the inſtrumentes which God hath vſed to beginne, to continue, or any way to bleſſe their life ſhall haue the bleſſing of many good dayes here vpon earth. The vnreuerent and vnthankful ſhall haue the daies of their life either ſhortened, or elſe curſed otherwiſe, and they are ſaid to be ſhortened when either they or their poſteritie are taken away by vntimely death, or elſe ſhall haue no heire male to continue their name.*

There is a promiſe annexed to this commaundement that it ſhall goe well with ſuch as honour their ſuperiours, and that their dayes ſhal be prolonged here vppon earth. The promiſe in equitie is verie well aunſweringe to the thinge it ſelfe: that thoſe who are thankefull to the inſtrumentes of God, whereby he hath either begunne, continued, or any way bleſſed their life, ſhoulde haue the bleſsing of many good dayes: and that they who are vnthankefull to thoſe his inſtrumentes of life, ſhoulde in iuſtice be depriued of the benefit of liuing, being ſo vnthankfull and vndutifull to the inſtrumentes thereof.

Ieremie. 35. 18, & 19.

The tranſgreſſion againſte this commaundement, threateneth the ſhortening of life vnto the rebellious & diſobedient. Which puniſhmēt (if it be not executed againſt his perſon) will not faile to finde out his ſeede and poſteritie, in whome he is ſaide after a manner to liue. Contrariwiſe, obedience to our parēts: continueth vs and our poſteritie. According as it is written in

Ieremie:

Ieremie: *Becauſe ye haue obeyed the commaundement of Ionadab your father, therefore thus ſaith the Lord of heſtes: the God of Iſrael: Ionadab the ſonne of Rechab, ſhall not want a man to ſtand before me for euer.* A great bleſsing of God to haue an heire male of our owne ſeede wherein our name may be continued vnto many generations. The Verbe that here is tranſlated as a Verbe paſſiue, hath vſually in the Scripture the ſignification of a Verbe Tranſitiue. And therefore thus it may verye well bee tranſlated: that they (meaning thy Parentes) may prolong thy dayes: making the continuance of our life as it were the gift of parents, approuing the honour of their children giuen vnto them. And ſo it is here attributed vnto Ionadab as his bleſſing and benefit, that he ſhal not want a man to ſtand before God for euer, notwithſtanding the obedience were in his children.

Whereby wee are taught ſo to walke dutifully and thankfully towards our ſuperiours, as they may be cõpelled to approoue it, & ſo to bleſſe it with many good daies. For the Lord to get this honour of inferiours of their ſuperiors, hath (as it were) put this benefite of long dayes into their hands, and maketh it to followe their approuing of that thankfulnes, which they receiue from their inferiours.

*The Lord hath put this bleſsing of manye daies into the handes of Parents, that they might beſtow it vppon thoſe their childrẽ whoſe reuerent and humble obedience towards them they cãnot but approue.*

This threatning of the Lord, may not onely bring a terrour vnto rebellious ſubiectes, and diſobedient children, which liue in diſpleaſure of their ſuperiours, iuſtly conceiued againſt them: but alſo vnto thoſe who (notwithſtanding they haue committed nothing that iuſtly may diſpleaſe them) yet haue not done any thing that may iuſtly chalenge approbation and liking from them.

This curſe (of cutting off the length of their liues either in their owne perſon, or in their poſteritie)

*If obedient children ſhall ſome bee taken out of*

*this life, yet shal this promiſe be verified in them, becauſe thoſe their dayes shall be found to haue bene good ones replenished with manie bleſſinges and mercie from God, and their death shall be a diuorcement frō many afflictions which the Lord purpoſeth to bringe vpon the land or from ſuch iniquity as flesh and bloud cannot but be in great danger to be infected thereby.*

moſt iuſtly falleth vppon ſuch, as greatly regarde not the conſente of their parents in that weightie matter of mariage. Parents haue here to learne the bringing vppe of their children in all obedience and reuerence towardes themſelues: leaſte by their too much lenitie, they bringe ſuch an infection into their children, as will not departe from them, before it hath brought them all vnto the graue, that there bee not one man of their ſeede left to continue their name.

This bleſſing (of many good dayes promiſed to obediente inferiours) is ſo farre foorth perfourmed, as it may be a bleſsing vnto them. For ſometime God in mercie taketh away obedient children in their young yeares, that they ſhould not taſte of the afflictions that he meaneth to bring vpon the land: or leaſt the iniquities of thoſe dayes ſhould preuente them.

*The longe life of the diſobediente childe maketh no thing againſte this promiſe, becauſe it hath in it ſome euident mark of God his diſpleaſure beſide the danger that his poſteritie is in in whom after a manner he is ſaid to liue.*

In Deuteronomie vnto the promiſe of long life are added theſe wordes, *That it may goe well with thee*, promiſing them the benifite of longe life no longer, then it ſhall be for their weale to inioy it. So likewiſe it may come to paſſe, that a diſobediente childe maye liue long, to taſte of the greife of diſobedience in his owne children, to ſuffer exile and baniſhment, or ſome one greate puniſhment or other: or elſe that his wickednesſe may growe yet riper to reuengement, ſo that it be no longer a bleſsing to inioy ſuch dayes. Wee muſt remember that all this which hath bene ſpoken of obedience, and the bleſsing thereof muſt be limitted ſo, as in obeying them, we doe not diſobey God, & goe contrarie vnto his worde.

This commaundement alſo bindeth ſuperiours vnto their inferiours. For thoſe giftes of God that come with ſpeciall direction to be employed vnto certaine perſons, (as do the giftes of inferiours) cannot in equi-

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tie but haue ſome ſpeciall conſideration from them againe vpon whom they are thus eſpecially employed. Herevpon ariſeth the particular callings that be, when by reaſon of particular benefites and bleſſings which we receiue of particular perſons, we become indebted vnto them againe for ſeuerall dueties more and aboue thoſe generall duties which we do owe vnto all men.

This commaundement therefore comprehendeth all particular callinges of what condition ſoeuer they ſhall be. For the law being a perfect rule of righteouſnes, cannot content it ſelfe with generall duties alone. And we haue no other commaundement wherevnto particular callings may be referred, wheruppon it followeth neceſſarily, that they doe apperteine vnto this. When this duty from ſuperiours is not giuen to them that be vnder them, it commeth often to paſſe by the iuſt iudgement of God (and yet with the inferiours their great ſinne and heinous offence,) that they become vnthankfull, vndutifull, and rebellious againſt thoſe that be ſet ouer them: armed by the iuſt iudgmēt of God to deny duety vnto them, from whom they haue receiued none.

*This commandemēt chargeth ſuperiors with dueties towardes their inferiours, for if wee doe owe loue vnto thoſe from whom we receiue no great benefite, then muche more doe we owe it vnto ſeruauntes or children who doe bring eſpecial commodities of profite or pleaſure vnto our life.*

Maiſters complaine of the vnthankefulneſſe of ſeruants, and yet was there neuer any time when ſeruants had iuſter cauſe to complain of vndutiful maiſters. For where are thoſe maiſters to be found, that haue any iuſt regard of the ſweate of their ſeruants, (which is their blood) beſtowed in their ſeruice? Howe ſlenderly are they recompenſed, when they haue ſpent their young yeeres, (the flower of their life) vpon them? Yet euen reaſon would, that ſeeing the Lord hath laid the maintenance of their life vpon their labour and trauel, whiche their maiſters haue eaten vp, they ſhould not be ſo cruelly vnkind, as after their long ſeruice to ſend them

away with an emptie hand. I omit to ſpeake howe little the care is of bringing them vp in the feare of God. The number of thoſe parents which carefully perform this dutie towardes their children, to make them learned in the law of their God, is as ſmal. And where ſhal we finde any number of ſuch Magiſtrates, as imploye themſelues to terrifie wickedneſſe and wicked men, and to incourage the good in their goodnes? Yet are theſe things as wel due from them, as the other duties before recited belong vnto them.

There is alſo generally required of all ſuperiours the louing dealing and behauiour towardes their inferiours, which may witnes that they are not vnthankefull for thoſe ſpeciall benefites which they doe receiue from them. For if loue (which hath in it ſpeciall good will and liking) be commaunded towardes all men in generall, there muſt of neceſsitie be a greater meaſure of it between thoſe, that are more particularly imployed the one vppon the other. This louing regarde of them outwardly declared in deed and behauiour, muſt come in as a ſupplie to helpe to beare and ſuſteine the weight of labour and ſubiection, which the nature of man otherwiſe can hardly diſgeſt. For as in a mās body more labour or coſt is beſtowed about thoſe partes that haue the leaſt beauty & forme in themſelues, in ſo much that thoſe partes, which (as they are of themſelues) dare leaſt abide the eyes, are ſet foorth with more beauty to the eie, therby (after a manner) hauing recōpence of their want in the bodie: ſo in the bodye of the common wealth, and in the ſociety of man, tender regarde of ſuperiours and amiable affection towardes thoſe that be vnder them, ſhould beare vp a part of the heauy burthen of ſubiection and ſeruice, which in the ſcripture is called the honouring of them: and therfore

*The honour or tender regard & amiable affection is due from ſuperiours towards thoſe that be vnder them.*

the

the husband is charged to giue honor to his wife as to the weaker veſſell. 1. Pet. 3. verſ. 7.

The giftes and graces of GOD in others craue alſo honour from vs. For being fellowe members of one bodie, wee haue our benefit and fare the better for the ſeuerall giftes of others. For the Lord hath made ſuch a diuiſion of his giftes, as that he hath laide a neceſſary parte of the welfare of euery man out of himſelfe in ſome other: the lacke whereof maketh him maymed in himſelfe and therefore forceth him to ſeek vnto others, for his perfect forme and iuſte proportion. Theſe giftes of God wee are not onely bound to ſee & behold, but alſo to ſubiect our ſelues in modeſtie vnto them, euen he that hath more vnto him that hath leſſe. As it is written to the Philippians: *In meekenes of minde let euery man eſteeme of himſelfe.* And to the Romanes, *In giuing honour, goe one before an other.* There is as great a cauſe why the aged ſhould be honoured in his knowledge long time experienced in good thinges, as the younge man for the ripeneſſe of his witte. And therefore men muſt mutually reuerence the giftes of their fellowe brethren, if loue and liking ſhall bee any long time mutually vpholden. That is the cauſe, why in the ſame verſe, when the Apoſtle had perſwaded vs to brotherly loue, immediately hath theſe woordes. *In giuing honour, goe one before another.* As if the one woulde not long continue, where there were not the other.

*VVee muſt honour and reuerence the giftes & graces of God in other euen hee that hath the more, muſte honour him that hath the leſſe.*

Philip. 2. 3.

Rom. 12. 10.

There is not one thing that our nature can leſſe like of then to be vnder contempt, and that nothing ſhoulde be eſpied in vs for the which men woulde regarde vs. Wherefore it ſtandeth all vppon, to trauel ſo in finding out the goodnes of the giftes and graces of God in other, as their hearts may in vnfeignedneſſe yeelde reuerence therevnto. And alſo thereby to make a de-

fence against infirmities which will be in flesh & blood, that there may be bearing and forbearing one of another by loue and reuerent regard had to the giftes of Gods grace in them.

Our nature is no better inclined in duties towardes men, then it is (as before we haue learned) in duties towards God. For we are giuen to seeke to haue our selues honored in our calling or gift whatsoeuer, but litle regard, nay euen to enuie the honour of others. Which we shall then discerne, when any shall be compared with vs, and made either superiours, or else equals vnto vs. And therefore when it pleaseth God to call any of his vnto the hope of his kingdome, he letteth them see their corruption euen in this commandemēt so as they are forced by the sense and feeling thereof, to giue ouer the claime of saluation in the title of their woorkes, which haue no promise if they doe not performe the whole law, and euery work therof, throughout the whole course of their life. For it is written in Deuteronom. *Cursed is he that confirmeth not al the words of this Lawe to doe them.* And I would willingly learne what man there is that can truely say, that he hath neither done nor yet left vndone any thing, either to his superiour or inferiour, to men of greater giftes or lesse then himselfe, which did bewray want of honouring of them from his heart. The Lorde also causeth those whom he calleth, both carefully to stande in watche against their infirmitie, least it should burst forth to the dishonour of God; & likewise more hartily to require a ready and willing affection to procure the honour of his name, by walking duetifully in this comaundement.

*Our nature is an enimie toward these duties vnto our neighbour, euen as we learned before that it was vnto God which we shal finde to be so, if we truely examine our life, whether al our dealings with superiours or inferiours at all times haue beene suche as might truely witnes that in heart we do reuerence & honour them.*

**Deut. 27. 26.**

*VVherin if we shal truely examine our whole life, we shall be forced to giue ouer the claime of*

And if the outward worke of this commaundement should be attended vpon of any neuer so diligently, &

yet

yet Gods glory not ſought therein, it would profit vs nothing. For if we giue men their due, & in the meane time deny the Lord his, what auaileth it vs? Therefore thoſe former foure points (wherin his glory conſiſteth) conteined in the former commandements, muſt of neceſsity be ioyned with all duties vnto men.

Which are: Firſt that we acknowledging all our welfare to come from the Lord alone, do depende wholly and onely vpon him, for all our neceſsities both of body & ſoule. Secondly, that in loue of him for his mercies, we begin to obey him after his word: refuſing to ioyne any in worſhip with the Lorde, or to offer vnto him any other ſeruice then hee hath approued by his word. Thirdly, that his glory being the marke we ſhoot at, make vs carefull in all our workes, ſo to do them, as he may haue honour by them. Fourthly, and laſt of all, that in true acknowledging and trauell in ſubduing of our owne corruptions (which will not altogether bee ſundred from our wayes and workes) wee humble our ſelues in our beſt obedience, that the Lord may alwaies reteine the prayſe of the free and vndeſerued working of his grace.

Now let vs pray vnto our heauenly father, that wee may truely ſee and bewaile the little reuerence and regard that we haue had, both to ſuperiours & inferiors: Becomming thereby not onely vnthankful vnto them, but alſo vnto the lord, who hath placed ſuch graces for our benefit in them. And let vs craue of him, that wee may not onely obteine more power to ſuppreſſe the ſame, but alſo may be enabled from him to ſed abroad ſuch fruits of true reuerence and honour, as may come to the ſight, and hearing of mercy, to the great praiſe of his name.

*righteouſnes in the title of our workes, which haue no title, vnles the man ſhall haue continued in al things that are commauded to fulfill them. ſo ſhal we be drawn to lay hold of the merites of Chriſt, and to cleaue vnto them, and in the comfort therof valiantly to ſet vpon our corrupt nature to humble it to reuerencing and honouring of others.*

The

## The ſixt Lecture vpon the thirtieth verſe.

*13 Thou ſhalt not kill.*

THe former cõmandement hath giuẽ foorth inſtruction for particular callings, from the whiche (by reaſon of more particular imploying of benefits mutually one vpõ another) there ariſeth more particular duety of the one vnto the other, then that whiche euery common man may claim vnto himſelfe. Now we are to be inſtructed in thoſe duties, that generally we do owe vnto all men: amongſt which this commandement of not killing hath the firſt place.

*VVe are forbiddẽ to do any violence, iniury, or wrong, to the body & life of our neighbour.*

Wherin we are forbidden to any violence, iniury, or wrong, to the body & life of our neighbour: and commanded to defend, mainteine, and cheriſh the ſame. It is to be obſerued, that the Lord bidding vs ſhew forth loue vnto our neighbours, hath not left it vnto vs to deuiſe wherein to pleaſure them, but hath ſet downe what thinges are moſt deere vnto them: that by our helpe giuen for the preſeruation of thoſe thinges ſafe vnto them, and in the benefiting them therein, they may haue true triall of the loue and affection that wee beare them. Our neighbor therfore, in this conſideration, is not ſhut vp in the alone fleſhe and blood of the man, but the duties of neighbourhood reach vnto the life and body, wife, goods, and good name of the man. Neither is loue the not hating or not hurting of a mã, but the helping and furthering of him, to receiue more comfort in thoſe things aboue recited, ouer the which euery

euery man is ſo tender, that being in any of thoſe annoi ed, he can no longer accoũt himſelf as a man loued or regard of the authors therof. For he himſelf is vpholdẽ in life and liking by the comfort of them. The Lorde (in forbidding murther) forbiddeth alſo all violence, cruelty, & wrath towards our neighbour: labouring in the deteſtation of this greateſt euill, to woorke in vs a hatred towardes al that be of any affinity with it: and therefore not letting vs ſee them, but in that forme which may moſt feare vs from them, putting vpon thẽ all that fearful forme of murther: for this is the name, whereby the holy Ghoſt will haue them all knowen that be of that kind. The puniſhment of the offences againſt this commandement, will helpe vs to iudge the greatnes of the ſame. Touching the murderer, it is ſaid in Leuiticus. *He that killeth any man, he ſhal be put to death.* Violence burſting foorth into extremities of dealing in the old law, was puniſhed with the life of that that was done, what kinde ſoeuer it was: According as it is written in Leuiticus. *If a mã cauſe any blemiſh in his neighbor, as he hath done, ſo ſhal it be done to him, breach for breach eye for eye, tooth for tooth, ſuch a blemiſh as hee hath made in any, ſuch ſhall be repayed to him.* Hereby the offender was drawen to the better conſideration of that grief which he had brought vpon another, in feeling the diſpleſure therof within himſelf: and alſo feared the more from offending, being wel aſſured before, that he could offer no great wrong vnto his neighbour, which ſelfe ſame in ſo doing, he ſhould not bring vpon his owne heade. This puniſhment doeth not onely declare the vnlawfulnes of violence which here is forbidden, but alſo by that puniſhment which the iuſt Lorde did appoint for it, we ſee how great the offence is, which hath had ſuch a puniſhment appoynted for it frõ the iuſtice of God, that

*The holy Ghoſt wil not haue the iniuries and wronges done vnto our neighboures to bee knowen by anye other name then murther, that wee may grow vnto the greater deteſtation thereof.*

Leui. 24. 17.

*Violence burſting foorth into any extremitie of dealing is forbidden in this commandement & was in the old lawe punished with the like of that that was done.*

that more account may be made of ſuch iniuries, then commonly there is in any place. In this commaundement is forbidden all crueltie.

And therefore in the punniſhment of certaine offences, there was a number of ſtripes appointed, which in puniſhing they might not paſſe: as we reade in Deut. So doth the Lord abhorre crueltie, that he would not haue it couered, no not vnder the cloake of iuſtice & zeale againſt ſin. Which vnder that pretence might bee ſhadowed, if in any reſpect at al it were to be maintained. This law was ſo religiouſly obſerued amongeſt the Iewes, that they woulde alwaies giue one ſtripe leſſe vnto the offender whoſoeuer. And therfore fourty being the number of ſtripes which they might not paſſe, the vſuall punniſhment was to giue fourtie ſaue one, which in number they did not exceede, no not in puniſhing of Paule towardes whome they bare ſo deadely hatred: as he teſtifieth of himſelfe to the Corrinthes, *Of the Iewes* (ſaith he in that place) *fiue times receiued I fourtie ſtripes ſaue one* Thus would the Iewes giue out ſome ſignificatiō how they did abhorre crueltie, being verie vnwilling to be publiquely noted of that crime, how bloudy ſoeuer their harts were, no not at that time, whē as they might haue had ſome ſhadow in pretēding the zeale of iuſtice for their fact. But Chriſtians muſt abhorre that in deed, which theſe in ſhew would be thought to be far from. Crueltie was reſtrained, in that which we reade of in the nineteenth of Leuiticus, (of not putting a ſtūbling block before the blind, nor reuiling the deafe) for ſuch wantes gette compaſſion amongeſt all thoſe in whome there is any humanitie of pitifull inclination. Thoſe therefore muſt of neceſſitie be cruell and ſauage, that are ſo farre from any touche therwith, as that they can abide to increaſe it, by inſulting

Deut. 25. 2. 3. *Crueltie is forbidden in this commādement and may not bee shewed, no not in punishing of malefactours: & therefore in the law was there a number of ſtripes appointed, whiche in punishing they might not paſſe.*

2. Cor. 11. 24.

Leui. 19. 14. *That crueltie is forbidden, that taketh pleaſure at the miſeries and wants of others, as putting a ſtūbling blocke before the blind or reuiling the deafe,*

*Crueltiē withholding the hiere of*

ting vpon them & adding more torment vnto them. To repreſſe cruell dealing, it was forbidden them to withhold the hire of the poore & needy hiered ſeruãt, as it is written in Deut. *Thou ſhalt giue him his hire for his day, neither ſhal the ſunne go downe vpon it: for he is poore and therwith ſuſtaineth his life, leſt he cry againſt thee to the lord, and it be ſinne vnto thee.* To the ſame ende was the commandement giuen in Exodus (for not vexing nor oppreſſing the ſtrangers, widows, & fatherleſſe children) with this threat, *If thou vexe or trouble ſuch, and ſo call & cry vnto me, I wil ſurely heare his crie. Then ſhal my wrath be kind'led, and I will kill you with the ſword, and your wiues ſhall be widows, and your children fatherles.* For that cauſe in the ſame Chap. they are cõmanded to reſtore the garment taken to pledge before the ſunne go downe, *This is his garment for his ſkin* (ſaith the Lord) *wherein ſhall he ſleepe? Therefore when he crieth vnto me, I will heare him, for I am merciful,* The commaundement that was giuen in Leuiticus (concerning thoſe that were impoueriſhed and fallen into decay) to reliue them, but in no caſe to take vſurie or aduantage of them, had in it the ſame purpoſe and end to meete with crueltie & vnmercifulnes. For euerie ſuch condition hath in it mater to moue vs to pitie and compaſsion: which occaſion is taken of the good, as offered them from the Lord to declare whoſe children they are, by being merciful euen as their heauenly father is mercifull. But when men are ſo farre from compaſsion & mercie, as being prouoked by preſent and viſible occaſion offered, they do not only ſhut vp the bowels of compaſsion againſt them, but euen make a pray and ſpoil of them, moſt cruelly increſing their miſerie, it is a plaine proofe that there is no drop of humanitie, and much leſſe of Chriſtianitie within them. To conclude, this ſpeech of crueltie, the which is

*the poore hired ſeruant, and day labouring man, crueltie oppreſsing & vexing the ſtranger, widdow, or fatherleſſe, crueltie not reſtoring the garment taken to pledge, which neceſſitie forceth him to lay vpon his bed, crueltie taking vſurie of them that are fallen to decay, crueltie vſing his nigubor without wages, all theſe ſeuerall branches are forbidden in this commandement.*

Exod. 22. 23.
Deut. 24. 15.
Exod. 22. 26.
Leuit. 25. 35.
Matth. 5.

is written in Deuteronomie (of not mouzeling the
Deut.15.4. mouth of the Oxe that treadeth out the corne,) and is
applied by S. Paule to the Corinthes, to proue that the
1.Cor.9.9.10 labourer may not be denied his hire and wages for his
paines, maketh plainely againſt crueltie, and battereth
downe all the walles of vnmercifulneſſe, that are ſo
ſtrongly vpholden by the generall practiſe of ſo many
now a dayes. For what man almoſt is there of anye
worſhip or wealth, who thinketh not that he may law-
fully vſe his tenaunt, or poore neighbour without any
Iere.22.13. wages? Yet the Prophet Ieremie pronounceth woe a-
gainſt this kind of crueltie in theſe woordes: *Woe vnto
him that buildeth his houſe by vnrighteouſneſſe, and his cham-
bers without equitie: he vſeth his neighbour without wages,
and giueth him not for his worke.* It is nothing ſo cruell a
fact to rob a ſtraunger, whom thou knoweſt not, as to
ſucke out (by his labour) the blood of thy friende and
neighbour, and after to ſende him away without wa-
ges. If ſuch buildings ſtand vpon vnrighteouſneſſe (as
ſaith the Prophete,) it is to be feared that many a faire
houſe in this lande hath ſuch a ruinous foundation, as
threatneth the deſtruction of the owner. This kind
of crueltie how haynous it was in the ſight of God, &
what plague it might bring in iuſtice vpon the things
that were in ſuch vnrighteouſneſſe accompliſhed, did
Iob.31.39. Iob very well vnderſtand, and therefore ſaith. *If I haue
eaten the fruites of my Lande without ſiluer, or haue grieued
the ſoules of the maiſters thereof, let thiſtles growe in ſteede
of wheate, and cockle in ſteede of barley. A righteous man*
(ſaith the holy Ghoſt) *regardeth the life of his beaſt, but*
Prou.12.10. *the mercies of the wicked are cruell.* If hee neglect not his
beaſtes, but giueth them foode in due time, much leſſe
wil he neglect his family or ſeruants, in defrauding thē
of that, either in meat, or wages, that is cōueniēt. Theſe
exam-

exãples that now I haue alleaged, as they ſpring from an vnmercifull heart, and tende to the vniuſte griefe and moleſtation of the bodie, & life of our brother, ſo are they directly againſt this commandement. Notwithſtanding, as they bring damage vnto him by deteining that which is his due, they are againſt this cõmaundement alſo, *Thou ſhalt not ſteale*: ſo that it is not vnpoſſible for one kinde of action, to bee guilty both of murder and theft. The negligence of man, whereby his neighbour receiueth either loſſe of life, or hurt of body, is forbidden in this commaundement. The reaſon is very good. For if the Lorde hath lawefully and in equitie laide vpon vs the care of our neighbour his life, by good right may he require at our hands the wilfull neglect thereof. The puniſhment of ſuch wilful negligence towardes the life or body of their brethren, was moſt ſharpe and ſeuere in the olde lawe, as we may ſee in Exodus, where the mans owne life muſt anſwere for the life of his brother, who periſhed by his negligence: according as the example is ſet downe there, of a man not keeping vp his Oxe which he knew was wont to puſh. *If the oxe were wont to puſh in times paſt* (ſaith the holy Ghoſt) *and it hath been told his maiſter, and he hath not kept him, & after, he killeth a man or woman, the oxe ſhalbe ſtoned, and the owner ſhall die alſo.*

*That negligence of ours whereby our neighbor receiueth either loſſe of life or hurt of bodye is forbidden in this commandement.*

*For the mans owne life muſt anſweare for his neighbours who periſhed therow his negligence in not keeping vp his oxe which hee knew was woont to puſhe.*

In this offence of negligence are all thoſe tranſgreſſours againſt this cõmandement, who by delaying to take vp matters in controuerſie or ſuites of law withal poſſible ſpeed that may be, do by their negligence giue occaſion to the frail nature of man, to cõmit murder or ſome other miſchiefe, againſt him with whom he is in cõtrouerſie. And if careles negligẽce be thus dãgerous, how hard a matter wil it be to reckõ with the Lord, for deliberate purpoſe to keep men at variance & debate, Exod. 21. 29.

that

that their gaine may grow therby. It wil be a hard matter to answere before the almighty, if we haue giuē occasion wherby our neighbor hath receiued losse of life. Dauids carefulnes herein is worthily cōmended to all posteritie, who when his men (breaking through the hoast of the Philistines with the danger of their liues) had brought him water to drinke, which he so greatly thirsted after & wished for, immediately powred it out for an oblation vnto the Lord, & said, *Let not my God suffer me to doe this: Should I drink the blood of these mens liues? for they haue brought it with the ieopardie of their liues: therfore he would not drinke it.* A notable example to feare vs for being occasion to any (though seruant or inferior) rashly to hazard his life either for our profit or pleasure.

1. Chro. 1. 17. 18. 19.

In this cōmādemēt the lord is not only careful to haue obediēce frō our hands, but also frō our harts & tongs: so that both thoughts & words must come vnder subiection vnto him, that neither of them be infected with malice which the Lord so hateth & abhorreth. For we must interpret the law, according to the nature of the Lord who is the Lawgiuer.

*Angry wordes and thoughtes also are forbidden in this commandemēt, for the Lorde hating wrath cannot but mislike it, whersoeuer he shal find it, whether in thought worde or deede.*

Man, by reason that he onely seeth the deede and cannot discerne of the heart, maketh lawes for the outward doings, & punisheth them alone, without proceeding further: but the Lord, who searcheth the heart & reines, maketh lawes for it, & punisheth euen the consent of the heart going against his law. For in as much as the Lord hateth the euil it self, he cānot but abhorre it whersoeuer he shall finde it, whether in heart, hand, or tongue. It is written in the Epistle of S. Iohn, *That whosoeuer hateth his brother is a manslear.* We see then that not onely grosse euils come into reckoning before the Lord, but euen hatred setled in the heart, although the hād hath neuer bin stretched forth to execute ỹ same,

1. Ioh. 3. 15.

Neither

Neither commeth it before him as ſome trifling thing, which doth not greatly diſpleaſe him, but appeareth mõſtrous, hauing none other ſhape vpon it, nor other account made of it thẽ of murder. Thus muſt we think of hatred cõſented vnto in the hart, that it hath a bloody face in the ſight of the Lord, & therefore is to be abhorred and loathed as the crueltie of murder. This was the cauſe why the Lord forbidding hatefull and malicious thoughtes in this commaundement, woulde giue it none other name then murder, teaching vs that how ſoeuer we nouriſhe ſuche thoughtes and make ſmall account of them, yet his iudgement is plaine that they be no better then murder, when the heart is ſetled in them. In the Goſpell after S. Matthew we ſee how the Lord hateth woords proceeding from malice and anger. Whoſoeuer ſhal ſay *foole* vnto his brother (ſaith our ſauiour chriſt) ſhalbe worthy to be puniſhed in hel fire. Hatred towardes our brethren is ſo grieuous in his ſight, that it ſtayneth and defileth whatſoeuer it toucheth, be it word, or thought, and maketh it ſo heauy, that the Lorde can no longer beare it. And becauſe words bewray that which lurketh in the heart, & bring it to light that otherwiſe woulde not ſo eaſily bee eſpied, we muſt keep ſome good watch ouer thẽ, that from thence wee may bee led to the priuie chamber of the heart, to ſee how al things go there. For of the aboundance of the heart the mouth ſpeaketh, ſo that there is no outward thing that can bring vs ſooner to the ſight & ſpeech of the heart, then can the tongue it ſelf: which if it be infected with hatred or diſdain, ſure it is that all thinges are not wel at home in the heart. And therfore al men muſt obſerue the inclination of the heart by the vſage of the tongue, that when it commeth abroad caſting forth hatred, wrath, & debate, we may with ſpeed Matth. 5. 22.

returne to the founteine, that is the heart, to purge & cleanſe the ſame: becauſe we are ſure, that from thence the tong receiueth all poiſō. If we ſhal preuaile much in ſuppreſſing hatred both in our hart, tongue, & hād, yet is not that al which is here commanded. For the Lorde in forbidding murder, ment not to ſtay there, but in remouing hatred, his purpoſe was to make way & paſſage for mercifull dealing towards the life of others. And neceſſary it was that he ſhould giue vs warning of that ſtūbling block which lieth in the way: leaſt we ſuſpecting no ſuch matter, ſhould haue imagined that there would haue beene true care for the life of our brother where there was no victory before ouer our own diſpoſitiō, whiche is altogether otherwiſe giuen & inclined. The true proof wherof we ſhal then haue, when our affections ſhalbe ſtirred vp by ani dealing which ſhal miſlike vs. For then we ſhal wel perceiue wrath to be mightily working in vs, which before (bicauſe it had peraduē ture no great matter to work vpon) we thought that we had bin altogether voide of, or at the leaſt not greatly infected therwith. But now in this manner of ſpeaking vſed by the holy Ghoſt (who battereth downe hatred, when his purpoſe is to build vp loue) wee ſee that there wilbe no paſſage to any louing dealing in truth, but by treading downe of our contrary affections, whiche are noted to be in vs by the fourme of ſpeaking. For to what end ſhould the holy ghoſt will vs to doe no murther, if there were no diſpoſition in vs thervnto? This is the cauſe why the holy Ghoſt dealeth ſo plainely with vs, in telling vs what we are, that our care may be great to reform it. And when we ſhal haue profited any thing herein, it may be acknowledged frō whēce we had that, which we are aſſured was not to be foūd in our nature. The holy ghoſt therfore in this place detecteth our nature

*The forme of ſpeaking (forbidding vs to do murther) noteth that our nature is prone to malice & wrath. for to what ende ſhoulde the holye Ghoſt wil vs to cōmit no murther, if there were no diſpoſition in vs thervnto.*

ture of want of loue, nay of hatred & cruelty, which otherwiſe we ſhould not haue marked, no nor ſuſpected our ſelues of it, if we had not had warning from the almighty that our nature is poyſoned therewithall.

For if a man (not fearing God, yet otherwiſe of good vnderſtanding to conceiue the trueth of things) be demanded what his opinion is of himſelfe, whether he be prone and bent to hatred, and whether he findeth his nature greatly inclining therto or no: he wil with great proteſtation conſtantly affirme, that in him (he thanketh God) there is no ſuch matter: abiuring it with admiration and woondering, how any man ſhould be brought to thinke ſo of him: and thus not perceyuing his owne corruption, he ſeeth not what neede he hath of a Sauiour and Redeemer. And therfore whatſoeuer he ſaith, he is in deed and truth vnthankful for that benefit, while in finding no great thing amiſſe in himſelfe, he cannot ſee what way hee ſhoulde ſo greatly be beholding to a Sauiour that would aunſweare for his transgreſſions: which in his owne opinion, is no greate matter to do, they being either few, and ſo borne out in the number of thoſe good things which he hath done, or els none at all.

Moreouer, if we ſhall haue done ſomething, or diuers things that may be thought louing & friēdly, yet if the inclinatiō to wrath (which is by nature in vs) be either not knowen or being knowen, the ſtrength therof ſhall not be ſubdued, & the ſting pulled out that it reign no more within vs, we ſhall neuer be prouoked by any euil dealing of others, but that forthwith (letting ꝑ reine go to our heat) we ſhal diſhonor his name, in following the rage of our mind contrary to the law of our God. So might it come to paſſe ꝑ a man (hauing ſome good opinion of himſelfe, for ſome outward things, but ne-

uer tried with any iniurious dealing of another) might take it to goe well with him, whē notwithſtanding this corrupt nature of his ſtandeth whole in her ful force & ſtrength, being neuer a whit ſubdued vnto the ſpirit, as he wel perceiueth, whē that any great occaſiō ſhalbe offered to trie him withall. Wee ſee then how iuſt cauſe there is, that the lord ſhold admoniſh vs of this corruptiō of hatred which is within vs: not only that we ſhold ſee the benefit of our ſauiour & mediator, but alſo that ſubduing it and treading downe the ſtrength of it, we might find free paſſage, to do, & not to be remoued frō doing the workes of mercy & loue which are here cōmāded, euē the cōtrary of thoſe that (as we haue heard) were forbidden vs. We are commaunded to haue care of the body & life of our brother, to mainteine it as his neceſſitie ſhall require, and our abilitie can performe, remembring that the Lord hath committed that care vnto vs. The Iewes were commaunded to make places of refuge & defence, where the guiltles perſons might haue protection againſt the rage of them who purſued them vnto death: that (as it is written in Deuteron.) innocent blood be not ſhed within her Land, and leaſt blood ſhold be vpon thē: for theſe are the very words of the text in that place (ſignifiyng that the not regarding & prouiding for the ſafety of their life were matter ſufficient enough to make them & their land guilty of their blood, that thereby they might well vnderſtād, that the care of their brethrens life was commended vnto them, not without great danger, if there were to be found any negligence therin. Merciful dealing is here commaunded towardes all, but ſpecially towards inferiours, widowes, fatherleſſe children, and thoſe that be in any great extremity.

*The louing care of the life of our brethren is in this cōmaundement laide vpon vs.*

Deut. 4.

Deut. 19. 10.

*Merciſull dealing is commanded towardes all, but eſpecially towardes inferiors, widowes, fatherles children, & thoſe that be in any extremity.*

A notable practiſe we haue of this in the perſon of

of Iob ſuffering his ſeruants to pleade their right, and to mainteine their good cauſe before him: not vſing his authority to oppreſſe them, and cruelty to execute his rage, without regarding the equitie of their cauſe, onely ſtanding vpon his owne authoritie ouer them. *If I did contemne the iudgement of my ſeruant, & of my maid,* (ſaith Iob) *when they did contend with me, what then ſhall I doe when God ſtandeth vp? and when he ſhall viſite mee, what ſhall I anſwere? He that hath made me in the wombe, hath he not made him?* Here is the true triall of a mercifull man. For it is no commendation, not to offer wrong vnto thoſe who are our equals and able to match vs, but thē haue we true triall of our affections that there is ſome mercie in trueth within vs, when wee ſhall ſhewe pitie & compaſſion towards thoſe whom (for our authoritie or place that wee bee in) wee might eaſily oppreſſe: Whē we ſhalbe kept from fleſhing our affections vpon thoſe that lay open vnto vs, hauing no fence of power or credite, that is ſufficiently able to holde vs. His example of compaſſion is no leſſe commēdable towardes al of them that were in any great want or extremitie, as the holy Ghoſt (vnder his perſon) witneſſeth in theſe wordes: *I deliuered the poore that cried, and the fatherleſſe: and him that had none to helpe him. The bleſſing of him that was ready to periſh, came vppon me, & I cauſed the widowes heart to reioyce.* The Iewes were bound to declare their compaſſion towards their brethren, by that law which commanded thē to lend their brother that was needie amongſt them, ſufficient for his neede: taking for aſſurance, a pledge which he might forbeare, as appeareth in Deuteronomie: where they haue a ſtraight charge, that when the yeere of *Iubile* ſhould approch (at what time all men were charged to releaſe their debts) they ſhoule not at that time ſhut vp their compaſſion from

Iob. 31. 13.

Iob. 19. 12.

Deut. 15. 8.

him that would borrow for his need, but frankly giue vnto him, notwithſtanding the yere whē al debts muſt be releaſed be euen at hand. There is a promiſe added to incourage them, that for ſo doing the Lord woulde bleſſe them in all that they ſhould put their hand vnto.

They were charged alſo to releeue their brother or the ſtranger that dwelt with them, who was fallen into decay, and forbidden in expreſſe words to take any vſury or increaſe of ſuch, either of money or meate, as appeareth in Leuiticus: but to vſe their goodes to ſuch comfort of their brethren, as might well witneſſe the loue that they had vnto them. The law and commaundement that was giuen to this people at the time when they had made an end of the tything of their increaſe, doth declare that they had in charge from the Lord, to releeue with their goods, the Leuite, ſtranger, fatherles, & widow. For in Deuteron. before the people ſhoulde craue of God, that he would bleſſe their land, they muſt proteſt in ſet wordes that they had giuen vnto the Leuites, ſtraunger, fatherleſſe and widow, accordingly as he had commanded them: and ſo proceede after declaration of this their obedience to his will, to craue his bleſsing for the people and the lande: thus vſing their goods to the commoditie of their brethren in lending & giuing according to Gods appointment, they did giue apparaunt tokens of loue towarde their neighbours. The Apoſtle Paule will not acquite him that hath ſtollen, if he ſhall ſteale no more: but chargeth him that he ſhall labour that hee may haue ſomething to giue to him that needeth, that way to practiſe loue and the workes thereof vpon his needy brethren. It is not onely therefore the dutie of rich men to giue ſomething toward the reliefe of the needie, but euen the poore muſt ſpare ſomewhat of their pouerty to the comfort

Leui. 25. 35. 36.

Deu. 26. 13.

comfort of Christ in his needy mẽbers. Which, be it neuer so little that they offer of their pouerty, (if there go a willing & a faithful mynde withall) is much more acceptable to God, then great summes giuen from some wealthy men, of their superfluitie onely, without like faith or loue vnto the lord. As we are taught in the parable of the widow, casting in her two mites into the treasurie: which are iustified by our sauiour Christ to be more thẽ al that the rich had cast in. Becausse theirs was of their superfluity, but hers of her pouerty. If ani ought to be dispensed withall frõ declaring their loue in this part, it is very reasonable that he (who by reasõ of his lóg loytering & acquaintance with stealing & idlenes was become thorow custome, which is another nature vnapt for labor) shold be discharged vpõ ỳ maintenãce of himselfe by some honest trade: yet notwithstanding, euen he standeth charged frõ the Lord to reserue somthing for the prouision of his needie members. To incourage vs to dutie in this part of mercifull dealing & giuing to the needy, the Lorde doeth promise that it shall be paide vs againe in our greatest need. For thus saith the Prophet Esaie, *If thou refreshe the hungrie and troubled soule, then shall thy light spring out in darkenesse. The Lord shal satisfie thy soule in drought, and make fat thy bones, and thou shalt be like a spring of water whose waters faile not.* A great blessing of god to be prouided for in drought. A godly forecast to lay vp in prosperity that which we may be assured wil not only come againe, but also wil be sure to watch that time, when for our neede it shall be most welcome vnto vs. Who would not be content to giue, if he might be sure to haue it againe at his most neede? And behold we haue letters patentes from the Lord vnder the broad seale of his blood, for the finding of that we haue layde out for him, euen in our greatest

Mark. 12. 43.

Esai. 58. 10.

neede. How can we then be ſlacke in the liberal laying out of ſomthing for an euil day? According to the coũſel of the holy Ghoſt in Eccleſiaſtes: *Giue a portion* (ſaith he) *to ſeuen and to eight, for thou knoweſt not what euil ſhalbe vpon the earth.*

Eccle. 11.2.

Moreouer, the ſentence of that great day proceedeth againſt the damned perſons in this forme: *Depart from me ye curſed into euerlaſting fire which is prepared for the diuell and his Angels: for I was an hungred, and ye gaue me no meate: I thirſted, and ye gaue me no drinke: I was a ſtranger, and ye lodged me not: I was naked, and ye clothed me not: ſicke and in priſon, and ye viſited me not. Verily I ſay vnto you, in as much as ye did it not to one of the leaſt of theſe, ye did it not to me.* And if the promiſe cãnot draw vs, the forme of ſentence muſt neceſſarily prouoke vs to obediẽce herein. Wee learned before, that negligent delaying, wherby our neighbour is indaungered in his body or life, was forbidden in this commandement: and then is ſpeedy helpe and diligent vſing of the preſent occaſion that is offered to doe our neighbor good giuen vs here in cõmandement: We haue a ſingular example of this in the fourth of Heſter. Where Mardochai telleth the Queene, that if ſhee ſhould let ſlip that preſent occaſion then offered her to do good vnto the Iewes, ſhee & her fathers houſe ſhould periſh, & yet deliuerance wold appeare vnto the Iewes from ſome other place. In like maner, Iob profeſſeth that he had not cauſed the eyes of the widow to faile, in long looking and wayting before their requeſt were graunted, but had with al ſpeed ſatisfied her deſire. Acknowledging it for a greate offence, if he had beene but ſlacke therein, euen ſuch as if he ſhould haue been guilty thereof, might iuſtly haue brought a curſe vpon him.

Matth. 25.41

*Speedy helping & diligently vſing of the preſent occaſion offered to do our neighbors good, is here commaunded.*

Heb. 3.14.

Iob. 31.16.

Our natural inclination goeth wholly amiſſe in this comman-

commaundement as in the reſt. Which notwithſtanding it lie hid in ſome more cloſely then in other, for al that it is not ſo cunningly couered in any, but that it is diſcloſed & diſcerned when occaſion is offered. The man that is borne againe vnto the hope of euerlaſting life, doth ſo clearely perceiue his infection herein, that both in heart and worde he acknowledgeth the great neceſsity and benefit of a Sauiour and Redeemer. Beyng priuy vnto himſelfe not onely of many euil fruits that haue appeared in his life contrary to this cómandement, but alſo of diſpoſition within, that is naturally prone and inclined to offend herein. The hope that he hath in his mediatour and Sauiour Chriſte Ieſus, doeth not make him ſecure and careleſſe in his ſinne, following the inclination of his owne heart: but leadeth him to a continuall ſtrife and debate with it, becauſe it is againſt the honour of his God and Sauiour, to whom he well perceiueth that hee is onely beholding for his ſaluation: and quickeneth him to all louing dealing, which is ſo often commended and commaunded of his good and mercifull father. The naturall maſ ſeeth not any ſuch inclination in himſelfe to wrath, or dulneſſe vnto louing dealing with his neighbours, as through the griefe therwith it driueth him to make much of the alone ſauiour and redeemer Chriſt: but when he is charged with his offences that burſte foorth contrary to this commaundement, he maketh light of them, and putteth them vp in a common bag, ſaying All men haue infirmities: neither ſo touched with them, as he cā be compelled to magnifie the grace brought by the alone mediatour Chriſte: and muche leſſe is he driuen to any earneſt warre with them, or great care to profite in the works of loue, that are contrary to them.

To

To conclude, this commaundement if we ſhall doe ſome outward thinges commanded here, which ſhall obteine great commendation of many men, and for all that the Lorde want his glorie, which conſiſteth in the foure pointes which were ſpoken of in the former cõmandement, it ſhall auaile vs nothing. Thoſe things that apertaine vnto God, muſt of neceſsitie goe with thoſe dueties vnto men that ſhall be accepted. Neither in deede can we holde out in theſe, except we haue life and incouragement from the other. For the loue that God is our God, tenderly fauoring & plentifully rewarding vs that bee his, muſt make vs to perſeuer in thoſe dueties, which otherwiſe would not abide the reproches and iniuries of men, but would burſt foorth to requite them: and much leſſe would we labour to ouercome them and their euill, with our good done vnto them. But this perſuaſion of his good fauour towardes his, and plentifull mercie which is to be ſhewed vpon them, maketh men willingly to forbeare the enſuing and ſatiſfying of their owne corrupt affections: not enuying the wicked their tranſitorie delightes, but proſecuting their courſe in his obedience through all their reproches: while they doe well perceiue what a plentifull recompence of rewarde abideth for them by the free gift of their God.

*In the examination of our liues in this cõmandement we haue to conſider diligently what cruell dealing hath at any time appeared in our doings, what negligence or delay in helping the diſtreſſed, what wrath hath at any time reigned in our thoughts, remembring alwayes that the lawe accurſeth euery man that continueth not in euery thing, ſo that we be leſt to*

The man that cannot be perſuaded but that he loueth his nighbour as himſelfe, perfourming all that is required of him in that behalfe, muſt be ſent to examine himſelfe, if ther haue at no time appeared in him any cruell dealing towardes his inferiours, any neglect or delay in helping and releuing the diſtreſſed, if compaſsion hath alwayes, as occation ſerued, drawen him to ſpeedie releeuing, by lending or giuing, ſo ſhall he eaſily ſee into the errour of his opinion.

Now

Now let vs pray vnto our heauenly father, that we may ſo ſee into our cruel and careleſſe diſpoſition, that we may magnifie the free mercies of our God in the forgiuenes thereof: and alſo haue power more & more to ſubdue it, that we abounding in all mercifull dealing, may glorifie him in this life, and bee glorified of him in the life to come.

*Chriſt, & acknowledge the benifite that we haue by his death and paſſion, & from thẽce haue ſtrẽgth to ſubdue our cruell and careleſſe nature toward the life of our neighbour, and to auoide in the contrary fruites that are commaunded.*

## The ſeuenth Lecture vpon the 14. verſe.

*14 Thou ſhalt not commit adulterie.*

WE haue learned already, that the loue which we owe to our neighbour ſtaieth not in his own perſon alone: but proceedeth vnto other things that be precious, and deare vnto him. In the which if hee ſhal by vs bee annoyed foorthwith in ſo doing we ſhalbe conuict to bee voyde of loue and charity towardes him. For the excuſe is vaine and childiſhe, to ſay wee loue the man, when wee ſticke not there to vexe him, wherewe know it cannot be, but that ſome great griefe of heart will come vnto him.

He that loueth a man indeed, dealeth tenderly with all thoſe thinges that are eſpecially lyked of that man: fearing moſt of al there to offend, where he vnderſtandeth that hee may the ſooneſt diſpleaſe. And becauſe next to a man himſelf, his wife ought to be moſt deare vnto him, the wrong that is done to another, it can not but haue the next place vnto the ſinne of murder.

*The loue of our neighbour ſtayeth not in his perſõ alone, but reacheth vnto other things that be deare vnto him, in the which if we ſhall annoy him we ſhall bee conuict not to loue him.*

The greateneſſe of this ſinne of whoredome ſhall then

*Adulterie can bee*

*no ſmall ſin, ſeeing it hath alwaies the abounded moſte when for their idolatrie the people haue bene vnder the greateſt diſpleaſure of the Lord.*

Rom. 1, 24 26, 27.

then better be diſcerned, when we ſhal bring our mind from that account which is made of it with man, vnto that iudgment which the moſt iuſt God hath ſet down of it in his word.

It hath bene obſerued in al times, and is to be ſeene at large in the olde Teſtament, that the ſinne of adulterie and vncleannes hath then abounded moſt, when for their idolatrie the people hath bene vnder the greateſt diſpleaſure of the Lorde. And if to be geuen vp to this and ſuch like kindes of vncleanneſſe, hath ben the puniſhment of that moſt greeuous ſin of idolatrie, we may ſoone conieƈture in what account it ſtandeth before the Lorde. For it cannot be holden for a ſmall offence before him, which he in iuſtice taketh to be a due puniſhment for the greateſt ſinne.

The holie Ghoſt maketh the crime of theft, a ſmall matter in reſpeƈt of the offence of adulterie: affirming theft to be ſubieƈt neither to the like infamie and reproch with men, neither yet to the like greeuouſneſſe of puniſhment from the Lord. And therefore when he hath ſpoken of the puniſhment that is due for theft, amplifying ꝑ other crime aboue it, he vſeth theſe wordes: *But he that committeth adultrie with a womã, he is deſtitute of vnderſtanding: he that doeth it, deſtroyeth his owne ſoule. he ſhall finde a wounde and diſhonour, and his reproch ſhal neuer be put away.*

Pro. 6. 32. *Adulterie is a greater offence then theft, for it robbeth him ſelfe of all his eſtimation, it robbeth them that yet are vnborne not only of temporall commodities, in aſmuche as they are illegitimate, but alſo of honeſtie and honour, becauſe they bringe their infamy with them from their mothers womb, it maketh a ſtewes of his owne houſe and is kind-*

Thus the adulterer in his wickedneſſe doeth both vndermine his owne life, & alſo bringeth ſuch a blot of infamie and reproch vnto his name, as neuer ſhalbe wiped out. It is not to be maruelled at, if the holie Ghoſt make adulterie a more heinous faƈt then theft. For therein men rob not others of their goods & ſubſtance alone, but of their honeſtie and honor. Neither rob they onely thoſe that are borne, but alſo thoſe that

are

are yet vnfashioned in their mothers womb. From whō as they take all honour and estimation, so they procure vnto them a perpetual blot of infamie, more & besides this, that by their birth they become illegitimate, and cut off from the title and claime of many temporal benefites, which they are most cruelly depriued of, before that euer it was graunted them to see into the benefit and commodity thereof: much lesse to take any comfort by the vse and inioying of them.

*leth a fire within his owne walles that threateneth to deuour all vnto destruction, so that the house of the whoremonger must be destroyed.* Deut. 23. 2.

What the staine was of infamie and dishonour that bastards were vnder in the olde lawe, may appeare in Deuteronomy, where it is plainely forbidden them, euen to their tenth generation, to beare any office among the people of God. A cruel and heynous offence, to rob so many generations of all estimation, all place of office and honour among the people of God. Yet so much more heinous is the crime, because it is done by falsifying of the couenant of marriage, and cancelling of that bond that was made by the Lorde himselfe, for the performance of certaine duties between party and party, being sealed & deliuered in the presence of God, his Angels, and many other witnesses assembled for that purpose.

Moreouer, the adulterer as much as lyeth in him, maketh a stewes in his own house, becommeth a bawd to his owne wife, directeth the eyes and heartes of adulterers towards her, in as muche as it is a punishment iustly befalling him from the iustice of the Lorde, if he shal haue his owne wife abandoned to that wickednes, that he hath brought vpon another. Which punishment, Dauid himselfe (though otherwise deere vnto the Lord, and leading his life in vprightnesse, sauing in that fault with the wife of Vrias) wasnot free from, according as we reade in Samuel. Iob also acknowledging

2. Sam. 16. 22.

& Sam. 11.12 Iob.31.9, 10, ging the iuſtice of that puniſhment, offereth himſelfe to ſuffer the ſhame thereof, if euer he ſought to abuſe any mans wife. But if it ſhall ſo fal out, that a wicked man in this kinde of ſin ſhall haue a godly wife, whom the Lord ſhall preſerue from this euill to yeeld vnto the wickedneſſe of others: yet is his fault neuer a deale the leſſe herein, then if ſhe ſhould haue fallen into extremity of ſinne, becauſe his deſeruing hath called for that puniſhment from the Lorde, which the Lorde in mercy towards her hath withholden. And in as much as the Adulterer depriueth a man of the true comfort of his true and naturall ſeede and poſteritie, can we imagine otherwiſe of the Lord, but that he wil draw one ſword or other vpon ſome of his childrē, that ſhal neuer ceaſe to purſue them, before it hath driuen them in at the doores of death? (Iob ſpeaking of this ſinn of adultery) ſaith, that *It is a fire that deuoureth all to deſtructiō* So that by this teſtimony, the houſe of the whoremonger muſt be conſumed: and there is a ſecret fire flaming there, that threatneth to deuour before it hath done & made a finall end. Which men might eaſily ſee by ſundry experiences in the world if there were no word of god to lead vs thervnto. The hope to hide this ſinne (which bewitcheth the vngodly, & leadeth them into this fire of God his wrath) muſt of neceſsity be vaine: becauſe the Lord himſelfe hath taken vpon him to be reuenged of thoſe, that ſhall dare to breake that bond of wedlock which he hath made. In the old Teſtament the Lorde did (by a ſpeciall law made for that purpoſe) take vpon him, not only the knowledge, reuealing and puniſhing of this ſinne, euen when it ſhould be moſt ſecretly done without witneſſe of any other man, yea, or certeyne knowledge from the huſband himſelf: but alſo the defence & clearing of the guiltleſſe woman, oppreſſed & vexed

Iob.31.12.

*The Lord hath taken vppon him the reuealing of this ſinne when it ſhal bee moſte ſecretely committed & kept from the knowe-ledge of any, & we doe not read in the*

vexed with the vniuſt ielouſie of her huſband:

Who might preſent his wife (whether ſhe were guilty indeede, or onely in his iealous minde was thought to be ſo) before the Prieſt, vnto that triall which God had appointed & eſtabliſhed for the end: After which matter ſolemnized with all the circumſtaunces thereof, (as it was appointed by the booke of Numb,) if the womā were defiled indeede, then ſhould her belly ſwell and her thigh rot: if ſhe were not defiled, then ſhould ſhe not only be free from this puniſhment, but alſo be bleſſed with fruitefulneſſe, as appeareth in the ſame place. We ſee how greatly the Lord doeth abhorre Adultery, taking vpon him to bewray the cloſeſt dealing in that wickedneſſe that can bee: and alſo what a care he hath of the vniting of their minides, who are become one by marriage in ordeyning a Lawe to cure iealouſie, & ſo taking vppon him alſo the defence of the innocent partie. That law is now ceaſſed, but that ſame God doth yet remaine, bearing the ſame hatred to that ſinn that he did before, and hath the like loue to innocency that before he hath had. So that there is ſmall hope to hide it, when God is become the ſearcher himſelf: whē he who knoweth it, is an vtter enimy vnto it, and hath profeſſed the reuealing of it, yea and that more is, the iuſt and deſerued puniſhing thereof. It woulde greatly feare the theefe, if it were noyſed that that man would ſearch him whom he doth wel remember to haue paſſed by and behelde him, while hee was hiding of that which before he had ſtolne. We do not read through the whole Teſtament, the like ſolemnity in the ſearching out of any ſinne neither yet that in any other ſin the party ſuſpected was compelled to ſubſcribe vnto certaine woordes of execration and calling for euil againſt himſelfe, if he had offended: ſaue onely in this trial

*whole Scripture, that there was the like ſearching out of any ſinne as was of this.* Num. 5. 12.

triall of adultetie. Which may both teache vs in what place of ſinne to ſet this crime of adulterie, and what meaſure of puniſhment to looke for, after treſpaſſe and tranſgreſsiō made in this parte. The puniſhment, which in the olde Teſtament was appointed to be executed againſt it by the ciuill Magiſtrate was death, according as it is written in Leuiticus, *The man that cōmitteth adulterie with another mans wife, becauſe he hath committed adulterie with his nighbours wife, the adulterer and the adultreſſe ſhall die the death.*

Leui. 10,10.

In this commandement is not onely adulterie forbidden, which is when one of the offenders is ioyned or betrothed to another in mariage: but alſo fornication, when both the offenders are ſingle perſons. We haue learned before, that it is vſuall in the commandements, vnder one kinde of euill to forbid all that be of affinitie with it, and like in wickednes vnto the ſame. Fornication is forbiden in expreſſe wordes in Deuteronomie. *There ſhall be no whore of the daughters of Iſrael, neither ſhall there bee a whorekeeper of the ſonnes of Iſrael.*

Deut. 23,17.

The puniſhment of this ſinne of fornication, whiche was ſo fearefull among the people of Iſrael, is brought in of the Apoſtle Paul, to bring al men to ſuch feare of God as may reſtraine them from it: *Neither let vs commit fornication* (ſaith the Apoſtle) *as ſome of them committed fornication, and fell in one day three and twenty thouſand.* The life of man being ſo precious vnto our mercifull father, as it is, it can be no ſmall ſinne that prouoketh the Lorde to proceede in iudgment euen to death of xxiii M. And therefore is this notable puniſhment (not without great reaſon) ioyned to fornication, whiche was the cauſe therof. For commonly, this ſinne is made as nothing, hauing naturall infirmitie ſet beſide it, in the vſual ſpeech of men to hide it with all, But the holy Ghoſt

1. Cor. 10.8.

*Fornication is forbidden in this commandement, which ſinne in the Scripture is not excuſed at a naturall infirmitie of man, but is fearefully ſet foorth as a ſinne that brought the diſtruction to 23 thouſand men in iuſtice from the Lord.*

Ghoſt doth not ſo match it in his ſpeech, he doth not ſet it before our eyes in a cloake of naturall infirmity, wherby we ſhould the leſſe feare it: but putteth vppon it the garment that in deed belongeth vnto it, euen a cloake bathed with the blood of three & twenty thouſand men. There is great diuerſity between theſe two cloaks: the one is farre vnlike the other. In the eyes of the holy Ghoſt, this ſinne is fearfully ſtayned with much blood: in the ſight of fornicators, ther is nothing in it which is not naturall & kindly: ſo diuers are their iudgements, and ſo great is the diſagreement of their opinions. The Apoſtle Paul reaſoneth againſt fornicators, by the worthines of our bodies, which are the mẽbers of Chriſt. How great is that abaſing, and how miſerable, to be diuorced from Chriſt, and coupled to an harlot? *Doe ye not know* (ſaith the Apoſtle) *that he which completh himſelf with an harlot is one body, for two* (ſaith he) *ſhall be one fleſhe*. Moſt certeine it is, that the body of an harlot can be no member of Ieſus Chriſt. And the fornicatour, by the teſtimonie of the Apoſtle, is become one body with her, hauing the ſame coniunction with her in wickednes, that the huſband hath with his lawful wife in holines, & by the appointment of the Lord. There is great cauſe therfore why the holy Ghoſt ſhould ſo earneſtly perſuade vs to fly fornication, making that ſin aboue all other to offend againſt his own body which doth cõmit it. Neither are theſe two ſpeciall branches of filthines forbidden alone in this commandement but alſo al other vncleanneſſe and looſeneſſe of life in this kynd and degree. 1. Cor. 6. 16.

The meanes alſo which bring them on, and doe beget them, or beyng begotten do cheriſh and maintein them, are here forbidden in this commaundement. As the want of temperaunce and ſobricty in apparell, meate,

*The meanes that leadeth vs to anye vncleannes, as idlenes, euil companie, filthy ſpeech, want of temperance and*

*Sobrietie in apparel, meat, & drink are forbidde in the commandement, of the which wee are forewarned in the word to take heede of them, as things that lay in wayt to deceiue vs, hauing the more aduauntage against vs because they are the lesse suspected of vs.*

meate, & drinke, idleneſſe, euill company, euill ſpeech, and filthy communication. In the which, whiles we doe cheriſhe our ſelues, not bridling our affections, we doe tempt the Lord: and running vppon the rockes that he hath forbidden, doe hazard our chaſte behauiour. For we haue no warrant of his ſafe conducting of vs vnder thoſe ſailes of vncleanneſſe but threatening, that in ſo doing we ſhall make ſhipwracke of all honeſt and chaſt behauiour. For to walke in ſuch wayes, hath no promiſe of protection from him: they are not the wayes which he hath promiſed to proſper. It doth become a Chriſtian which looketh for mercy from Chriſt, to humble himſelfe vnto all ſuch conuerſatiõ as he is wel aſſured that the Lord imbraceth: that he may ſtand vnder certeine hope of fauour and mercy from his hands. For theſe things before recited and ſuch like, are we forewarned of the Scriptures to beware of them, as thoſe thinges that lye in wayte to deceiue vs, and lay ſiege vnto our good conuerſation, to giue it an ouerthrow. Neither is the aſſault ſo weak (as we ſuppoſe commonly,) that it neede not to be feared, but ſo ſtrong as being continued, it preuaileth and corrupteth our good conuerſation. According as it is written to the Corinthes: *Be not deceiued,* (ſaith the Apoſtle) *euil ſpeakings corrupt good maners.* By this one example of euil ſpeech, we may learn how to iudge of all the reſt. It is not lightly to be paſſed ouer, that he willeth vs not to be deceiued herein. For this watchword, ſignifieth that our nature conceiueth not ſo hardly of the matter, & therfore is the ſooner to be deceiued by it. This foreſpeech (I ſay) poynteth out the ticklenes of our corrupt nature, and is vſed of the Apoſtle elſewhere, after he hath giuen admonition to the faithful, for the auoyding of like matters, as filthineſſe, fooliſh

1. Cor. 15. 33.

talking

talking and ieſting, concluding with theſe wordes: *Let no man deceiue you with vaine wordes: for, for ſuch thinges commeth the wrath of God vpon the children of diſobedience.* Ephe. 5. 6. We ſuſpect no daunger in theſe thinges: but the only wiſe God biddeth vs take heede that we be not deceiued. Can we now continue without feare of theſe enimies, when the holy Ghoſt hath deſcried the daunger of them, with ſo many blaſts of his owne Trumpet? Or dare we ſay there will follow no harme, when the holy Ghoſt ſaith in playne words, that it doth corrupt good maners: & that for ſuch things, the wrath of God commeth vpon the children of diſobedience? And euē in this commaundement we ſee, that the holy Ghoſt doth vouchſafe them none other name, then the name of Adultery. For ſure it is, that vnder this woord they are forbidden by the teſtimony of al the learned. Therfore it is well to be conſidered how the holy Ghoſt doth tearme them, and his reaſon why he will haue the means that lead vnto vncleannes known by that name. Sure it is, that hee is well acquainted with our nature which is accuſtomed to make ſmall account of greate euils, and therfore to giue them names accordingly, & becauſe of that he is conſtrained to name the child him ſelfe, and call it adulterie: willing vs ſo to take it, and to thinke no better of it, whenſoeuer wee ſhall let the reine go to our affections, not reſtrayning thē in theſe and ſuch like thinges. The Prophet Ezechiel ſayth in expreſſe words, that pride, fulneſſe of bread, & aboundaunce of idleneſſe, were the ſinnes of Sodome, that brought downe fire and brimſtone from heauen vpon them. Thus the holy Ghoſt writeth the meanes of vncleanneſſe and filthineſſe, and blameth them for al that puniihmēt, that followed their abhominable vncleanneſſe, and filthines, not to be named. Teaching vs ther- Ezech. 16. 49.

by, that wee may not maintaine this exceſsiue eating & drinkeing, proud and wanton attiring of our ſelues, and ſurfeting, vnder the name of good fellowſhip, ciuill behauiour, and ſuch like titles, but that we knowe them by the names which the holie Ghoſt hath geuen vnto them, who knoweth better then wee what they are, and therefore hath geuen them their names accordingly.

Our nature (if we knewe it as the truth is) needeth not to be made tame vnto Sathan by any ſuch means. We are of our ſelues inclined too muche to imbrace him, and nothing ſo wilde that way as were to be wiſhed. Being therefore ſo ouer tractable of our ſelues, what madneſſe is it to offer him thoſe blockes of aduauntage, whereby his temptations with more ſpeede and eaſe may mount vppon vs: and thus willingly to holde vp the ſtirruppe to our owne diſtruction? The heart of man (being the fountaine from whence commeth good or badde) may not be ſuffered to goe at libertie after vnchaſt thoughts, but muſt be kept in, with the feare of God. For, out of the hearte of man (as ſaith our Sauiour Chriſt) *proceede euill thoughts, adulteries, fornication, vncleanneſſe, a wicked eie.* All theſe euils come from within, and defile a man. They are not therefore to be cheriſhed and followed after, but to be repreſſed and beaten backe, of ſo many as feare the Lorde. The danger is not onely of the ſoule in time to come, but as experience telleth vs, in cheriſhing of vnclene thoghts, there is perill towards the reaſon and wit of man. For how often falleth it out, that mē by giuing themſelues ouer vnto theſe thoughts, become mad, voide of witte and reaſon, not able to gouerne them ſelues like other men? And therefore hath that vertue which repreſſeth theſe affections, a name with the Grecians, which carrieth

*It is forbidden, in this commaundement to conſent vnto vncleane thoghts, for vnchaſt thoughtes are the ſpring of all the wickednes in that kind that burſteth out of man,* Mark. 7. 21.

rieth with it the ſignification of that fruite and effecte which doth follow it: which is, the preſeruation and ſafetie of the minde. For moderation and temperance in this part, is the health and ſoundneſſe of the minde and witte of man; which (while it is wanting) is either vtterly ouerthrowen, or els ſo feeble and weake, as euery one may diſcrie it, for the dulneſſe and feeblenes that is in it.

Adulterie being forbidden, the godly, louing and chaſte life of maried folkes muſt needes be commanded. Which that it may be performed, almightie God requireth of his children, that they doe matche themſelues with ſuch a feare in him, & ſerue him after his worde. Such hath he promiſed to bleſſe, as for thoſe that marie for riches, beauty, and ſuch outward things, when there is not the feare and true worſhippe of God ioyned withall, they haue alwaies taſted of moſt grieuous plagues from the hand of the Lorde. This vnequall matching of the godly and godleſſe, (for ſo I call al of them that are not humbled to ſerue God after his word) was the cauſe of that vniuerſall flood, which did ouerflowe the world in the daies of Noe. According as it is writen in Geneſis: *Then the ſonnes of God ſaw the daughters of men that they were faire, and they tooke them wiues of al that they liked. Therefore the Lord ſaid, My ſpirit ſhall not alwaies ſtriue with man becauſe he is but fleſh.* Now if the wife be a dry nource, not hauing in her heart any true feare of God, ſhall ſhe not be giltie of thoſe that ſterue vnder her hand? Or ſhall their cruel careleſnes be vnpuniſhed, that dare commit heires of ſo great an inheritance, vnto ſuch nourſes deſtitute altogether of any nouriſhment fit and conuenient for them?

*The louinge and chaſt life of maried folke is cõmãded which that it may be perfourmed, it is firſt required that they who are to mary ſhuld marie in the Lorde, that is, with ſuche as feare him and ſerue him after his word: ſecondarily, that either of them do humble themſelues vnto that duetie vnto the other, that is required in the word: the man to haue a tender regard to his wife as the weaker, the wife to reuerence him as her head & ſuperiour.* Gen. 6, 2, 3.

*Mariage is the nourcerie of Chriſtianitie.*

The learned giue this reaſon why in the bookes of kings there is ſo continual mencion made of their mo-

thers who were kinges, that the children are by nature giuen to folow much the inclination of their mothers, and that education which they receiue from thē. And therfore diligēt care ſhold be had to make ſuch choice, as were likely to bring the benefit of Chriſtian education to their childrē & poſteritie. This is the firſt thing which is required to make a godly & chaſt life in marriage, *Euen to marry in the Lord*. As this choice is the beginning of godly and chaſt life, ſo loue & hearty good affection is the thing that doth continue it. For the increaſing wherof it was prouided in the old Teſtamēt, that the new married man ſhould not go on warfare, neither be charged with any publike buſineſſe, but be free at home one yeere, and reioyce with the wife which he had taken, to the end there might be ſuch vniting of mindes, as afterwards were not eaſily to be ſundred. This alſo had the Lord reſpect vnto in that law, which (as we haue heard before) was made to cure the ielous affection of the man. This loue ſhall then be ſurely continued, when either party ſhall perfourme that which the Lord hath layd vppon them, humbling themſelues vnder the burden of obedience which he hath charged them withall, which is: for the man, (as we are taught by the Apoſtle Perer) that he giue honour vnto the woman as the weaker veſſell, making a ſupply of her weakeneſſe, and that want which by nature ſhe hath of many giftes graunted vnto man, by his loue and hearty good affection declared vnto her: euen as in the body of man, the ſtronger members giue diligent care and ſupport vnto the weaker, alwayes taking heede that he ſuffer no contempt to abyde in his heart (much leſſe in his deed) towards her, who is fellowheire with him of the grace of life (as the Apoſtle witneſſeth in the ſame place) and therefore may not haue

1. Cor. 7. 39.

Deut. 24. 5.

Num. 5. 12.

1. Pet. 3. 7.

haue her life made (by contempt or outragious dealing) ſo bitter and grieuous, as it may rather be called a curſe, then a grace and merciful gift of God.

But the chiefe cauſe which ſhould moue a Chriſtian moſt, is, leaſt their praiers and ſeruice of God be reiected, which cannot bee acceptable vnto him while there abydeth wrath and diſpleaſure in the heart, towards any, but eſpecially if there be iarring and diſſention with thoſe with whom we ſhould be moſt at one. For praier is the lifting vp of pure hãds without wrath (as the Apoſtle teſtifieth to Timothy.) The man behauing himſelf thus according to the commandement of God, ſhal do the duty which to him belongeth, to continue a louing, chaſt and godly life. 1. Tim. 2, 8.

For the wife, it is required by the Apoſtle in the ſame place, that ſhe bee of a meeke, gentle, and quiet ſpirit: which the holy Ghoſt requireth her to bee apparelled withall, ſetting it in the place of all outward vayne attyring of themſelues, as that which is precious before God, and moſt able to allure the hearts of good men, affirming this to haue been the attyre of holy women in times paſt, which truſted in God: who for that they truſted in him, committed them ſelues to the ornaments preſcribed by him: not fearing contempt, but aſſuredly beleeuing that in that his way, he both could and would giue fauour vnto them in the eyes of their huſbandes. It is worthy the noting, that he maketh it the attire of them that truſted in God. For therein he plainly giueth foorth, that the outward vaine ſetting out of them ſelues, ſauoureth of miſtruſt and feare of contempt, whatſoeuer be pretended: and that (if they truſt in God) they ſhall not neede to feare that their meekeneſſe and quietneſſe can bring any contempt with it, but that it ſhall be rewarded with liking from

the Lorde, It is alſo required, that they be reuerently ſubiect vnto their huſbands, in all things as was Sara, who vſed ſuch ſpeech of reuerence, (calling him Sir) as did witneſſe of the heart that it did honour him. Which if it be refuſed, neither is that benefit graunted vnto their weakeneſſe (of a heade and guyde) acknowledged (whiche is great vnthankfulneſſe both vnto God and to their huſbands:) neither yet that gouernement obeyed, which the Lord hath put them vnder, which is intollerable diſobedience. The place therfore that they are in, muſt be acknowledged with all humilitie: and the duties layd vpon them by the Lord perfourmed, that there may be continuaunce of their godly and chaſt loue. Thus no occaſion muſt be giuen vnto Sathan by eyther of them (through alienation of mynde, and breache of loue in not perfourming their ſeuerall duties) to make any way or paſſage to the vngodly and vnchaſte lyking or vſing of any other. Yong men ſhall then giue themſelues to the dueties of this commandement, when they ſhall haue learned ſobrietie and temperance, a gift that bridleth their affections in pleaſures (as eating, drinking, and vaine ſetting forth of themſelues in apparell,) not ſuffering them to haue all that they require herein, but cutting them ſhort of that they woulde, yea, of ſome part of that alſo which honeſtly they might haue, alwayes being ſhort, rather then in any reſpect beyond that that is conuenient for men of their degree. So that they need not to feare the iudgement of any indifferent men, beyng alwayes a good deale within the compaſſe of their ſtate and calling, but neuer without. Giuing foorth teſtimonie by that meanes to all men, of their modeſt, temperate, & ſober mind, which the holy ghoſt calleth the ornamēt of yong men. And the Apoſtle Paule warneth Titus, to exhort

*Young menne and young women ſhall then walk dutifully in this commandement when they ſhall haue learned temperaunce a gift that drieth away vnlawful pleaſures altogether, & moderateth them in theſe that be lawfull, as in eating, drinking, and apparelling of them ſelues.*

Tit. 2. 6.

exhort them vnto this gift and grace of young yeeres, a very profitable meane to driue away vnchaſt conuerſation. Women are alſo exhorted vnto this temperance, and ſobrietie, and vnto modeſty, and ſhamefaſtneſſe, which is the roote and beginning of it, by the Apoſtle Paule to Timothie. Who willeth in that place, that their apparrel may ſpeake and declare the ſhamefaſtnes of their minde, which dare not put foorth it ſelfe vnto al that dignity & degree of countenance in their apparell, that moſt lawfully they might otherwiſe clayme. For therfore it is called temperance, becauſe it reſtraineth a man of his liberty. But in this our age, when almoſt all goe as farre as they may, and the moſt part both of men and women, a great deale beyonde their compaſſe, where is this temperance and ſobriety, whiche is ſo highly commended in the ſcriptures, the very walles of pure life, and barres of chaſt conuerſation? This may be bewayled of all men, but the diſeaſe is ſo vniuerſal, as it is impoſsible to be cured, if the lord ſhal not put to his mighty hand from heauen. It wil be ſaid that it is hard to meaſure theſe indifferent thinges: but the truth is otherwiſe, for the holy Ghoſt hath ſent vs a meaſure and metyard, euen ſhamefaſtneſſe and temperance, ſo that in whō there is no moderation or temperance, but that by euery indifferent iudgement, they bee as farre as their eſtate can giue them leaue: when there is no ſhamefaſtnes, but that they dare be bold to go without bluſhing as farre as their place or abilitye can lead them: may we not boldly ſay, that they haue left the Lord his meaſure? And therfore their attire and behauiour muſt of neceſsity be deformed in his eyes, howe well ſo euer it be pleaſing vnto themſelues.

This tēperance is to be taught the yonger ſort, not only

ly from the mouth of the elder, but frō their life & cōuerſatiō: that they may be kept in thoſe means which do vpholde chaſt behauiour, & therefore the Apoſtle
Tit. 2. 1. Paul chargeth Titus, that he ſtirre vp the elder both mē & women, to ſeaſon younge yeares therwith. Although this bee the duetie generally of all elder people, yet is it the ſpecial duety of parēts to their children, by their teaching & example of life, thus to inſtruct them. And therefore in Ducteronomie it appeareth, that the wo-
Deut. 22. 21. man that had offended in her fathers houſe, (the matter not being knowne before mariage) muſt bee ſtoned to death at the dore of her fathers houſe.

But & if her huſbād ſhould wrongfully charge her, that he found her not a maide, after triall made to the contrarie, he muſt pay an hundred ſickeles of ſiluer to the father of the maide. The rewarde of her innocencie, as well as the puniſhment of her wickednesſe, reaching vnto the father, (for ſhee muſt be ſtoned at his doore, and hee muſt haue the hundred ſickles of ſiluer paide him) telleth vs what duety belongeth vnto the parents, in as much as they had their parte, as well in the diſhonour, as honour that followed the good education of their children.

*If wee ſhall examine our life in the fruites of temperance & in the means & occaſions t'hervnto, that haue bene in our thoughts, words, & deeds, ioyning with all the rigour of the law, requiring continuing in all thinges vnderpaine of an euerlaſting curſe, we ſhal ſoone be from hope in our ſelues, and in our owne doings & greedilie imbrace the merits of Ieſus Chriſt, being occaſioned thereby the more carefully to withſtand our vntemperate deſires which ar ſo contrarie to the will of our God.*

The Lorde in forbidding vs adulterie, telleth vs that our nature is inclined therevnto. For what neede we to be forwarned of that, which we are in no dāger of? It is required that we peruſe diligently the courſe of our life, with due conſideration how our intemperancie hath vttered it ſelf, in any of thoſe things which we haue now learned to be forbidden vs, and alſo in diligent conſideration, how prone and tickle our affections be therevnto, that we may in truth come from the opinion of our ſelues, to betake vs wholie to that perfecte obedience of Ieſus Chriſt, to reſt in it as that onely

onely, w hich can abide the iuſtice of the righteous God: & th en in thankful regard of thoſe his mercies, manfully to ſet vpo n our intemperate deſires for the mortifiyng therof, th at the Lord may haue the honour of our mod erate & chaſt conuerſation. Which that it may ſo com e to paſſe, let vs cal vpon our heauenly Father, ſaying. *Our father which art in heauen, &c.*

## *The eyghth Lecture vpon the* fifteenth verſe.

*15 Thou ſhalt not ſteale.*

IT hath bin ſhewed before, that our neighbour is not to be conſidered in his perſon alone, but in whatſoeuer thing is deare vnto him: as goodes, good name, & ſuch like. And therefore the loue which wee muſt beare towardes him, may not be towardes his bodie alone, but alſo towardes his goodes: prouiding alwaies that our dealing with them bee ſo vpright, as may declare indeed that we do loue the man. For if any thing of his, paſſing through our handes, ſhall not find fidelity and faithfull dealing, but deceitfull conueyance of it, or ſome part therof to our ſelues, can it be truly ſaid, we loue the man? There is no man that can ſo iudge of it: that can (I ſay) perſuade himſelfe that he is beloued of thoſe men, when nothing of his goodes commeth to their handes, but it is ſure to be fleeced, and to pay toll before it ſhall depart. The Lord therfore (commanding ſafe paſſage and louing dealing towards our neighbours goodes,) whenſoeuer (according to the mani-

manifoulde neceſsities of euerie man, to deale and cõmunicate with an other in buying and ſelling, or otherwiſe) they haue occaſiõ to paſſe through our hãds, hath forbidden ſtealing, and al vnfaithfulneſſe in their goodes: condemning it of want of charitie and loue towardes themſelues, whoſe goods are deminiſhed by vs, whenſoeuer we ſhall haue dealing with them.

*When we are found vnfaithful in our dealinges with our neighbours goodes or any thing that is deare vnto him that it is manifeſt that we are not found in loue towards him: for the affection of the heart is diſcloſed by ſuch outwarde dealings.*

And becauſe we goe ſo cloſely to worke, and are ſo cunning to deceiue our ſelues, imagining that we loue our neighbours, when in deede there is no ſuch affection in vs: the holie Ghoſte is compelled as it were to trace vs, & by ſuch vnfaithfull footeſteps as theſe be to diſcrie vs. For when we are ſo often taken with vntruſtie dealing, vnfaithfulnes in our neighbours goods, good name, and ſuch like: is there not iuſte cauſe to areſt vs, for not diſcharging this deutie of loue, which is ſo due vnto them? This vnfaithfull dealing with the goods of our neighbour, how greatly it did diſpleaſe the Lorde, and with what lawes hee did reſtraine his people of Iſraell from the ſame, the ſtatutes and orders of that gouernement can beſt declare. From whence it ſhall not be amiſſe to take ſome helpe in the interpretation of this commaundement. In Exodus wee doe read, that if any man ſhoulde ſteale a ſheepe, and kill it, or ſel it: he ſhould reſtore for that one ſheepe, foure: but if any man ſhould ſteale an Oxe, and after kill it, or ſell it, hee ſhould reſtore fiue Oxen for that Oxe. The reaſon why he muſt paye more for the Oxe then for that ſhepe was, for that his neighbours loſſe was greater in the want of the one then of the other, as bringing more profite to the owner thereof. But if they were founde with the theef aliue, not ſould nor killed, then muſt he reſtore but the double of the Oxe, Aſſe, or Sheepe for that his obſtinacie in this euill did not appeare ſo great,

Exod. 21. verſ 14.

*The law for theft.*

*It may appeare what care the lord hath, that euerie man ſhoulde inioy his owne by this law, whereby the theefe is forced to reſtore that which he hath ſtollen double foure folde, according as the man his loſſe was greater or the theefe his impudencie & obſtinacy more apparant, neither may the theefe his beggerie diſpenſe with*

great, as when he ſhould make ſale of them, and turne them into gaine. For it might be, while they were a-liue, that he beyng touched with repentaunce, would reſtore them againe: but when they were ſolde or kil-led, the Theefe gaue a greater tokē of his impudency, and confirmed obſtinacy, and the owner alſo was one degree further from any likelihoode to come by them againe. If the Theefe be nothing worth and ſo not able to make reſtitution, then (as it is there declared) he muſt be ſold for his theft, and ſo make reſtitution therof.

*It is reſtitution, for if he haue not wher with to paye, hee muſt yeeld his body to bondage and bee ſold for his theft.*

Thus did the iuſt God in the old Teſtament by lawes made for that purpoſe, and puniſhments appointed accordingly, declare his hatred of the euill, and in what reckoning it commeth before his iudgement ſeat: that we might take light at his iudgement, how to diſcerne of theft, and how to iudge of this kind of hatred towards our neighbour, that bewrayeth it ſelfe in ſo vniuſt dealing with his goods.

The loue that we muſt ſhew foorth to wardes our neighbour by dealing well with his goodes, may not onely be ſeene in this Law (ſo ſharpely puniſhing the Theefe for his want of loue euidently appearing in his theft and iniury committed:) but alſo in the law made for him, that ſhould borrowe any of his neighbours goods. Which law did very well prouide for faithfull dealing with it, in puniſhing the contrarie ſo ſharply, as his vnfaithfulnes (howe great ſo euer) ſhoulde gayne him nothing at all. For thus it is written in Exodus: *If a man borrowe ought of his neighbour, and it be hurt or elſe die, (the owner thereof not being by) he ſhall ſurely make it good. If it bee an hired thing, he ſhal not make it good it came for his hire.*

*The law for things borrowed or hired.*

Exod. 22. 14.

It appeareth here plainely, that the owner muſt haue

haue his loſſe made good of the borrower, vnleſſe his owne eyes coulde teſtifie that the hurt or loſſe thereof came not through any default of the borrower. But he that ſhall lende for hire, muſt ſtand to the aduenture of the principal if it decay. The reaſon is rendred, becauſe it came for hire, and not of loue alone, as did the thing borrowed. And therefore the reaſon is good, why he ſhould not be charged in this caſe, as the borrower, to make good that which he hath hired being hurt or dead. Marke well, I pray you, this law of God for lending and hyring: that the borrower muſt make good thinges borrowed, if they decaye, but not the hirer. Marke it well I ſaye, for this is the grounde of manie things that are to be ſpoken of hereafter.

*The borrower muſt make good the thing borrowed, if it ſhall decay or perishe in his hãds, which declareth how carefull the Lorde is that our neighbour be not hinsred by vs, in his goods, and alſo how we ſtand bounde to witnes our loue of the man by well dealing with his goods making good what ſo euer of his decayeth by vs whiche he in good will hath lent vs. for he who doth lende for hire, muſt not haue the hired thing made good if it ſhall decay, becauſe it came for hire inregard of his owne profite.*

The equitie of this law, bringeth great light to diſcerne of the Vſuries that are ſo cõmon at theſe daies. In things borrowed (it appeareth by this lawe) that onely the hurte or death of the goodes was prouided for: Here is then no helpe for money that is borrowed or lent, which periſheth not with vſe, but is ſtill of the ſame value, and worth, that it was at the firſte deliuerie of the ſame. Beſides that, if it were worſe for the vſe, there is no more required but to make the decay of it good: How then can thoſe who lende their money to vſurie (which decaieth not with vſe) claime any thing aboue that which was deliuered? By this lawe of lending, their recompenſe was commaunded onely in this title, that the thinge by lending was certeinly knowen to be impaired, How dare then the vſurers claime a right of recompenſe, vnder no other title, but that it was likely with the vſe thereof, that they might in that time, thus and ſo greatly haue gayned? It is the equitie of God, to require no recompenſe for the vſe of thinges borrowed, that are the worſe

with

with vſing ſo long as there appeareth no caſuall hurt (as we call it) of the whole: What equitie then muſt it be, that for thinges not worſe with vſe, contenteth not it ſelfe, no not with the whole? Here, in this lawe of God, good wil is no better recompenſed, but that it be no looſer: Shall a couetous deſire then ſo richly be requited, as that it ſhalbe ſure alwayes to come home a gayner? By this equity of GOD, when it is certainely knowen, that by the vſe of the thing borowed, the borower hath good gaine, yet doth the Almighty allow no returne of commodity to the lender, for that gaine: By what equity then can the Vſurer clayme gayne for the vſe, yea, oftentimes when it is certaine there is no gaine gotten at all? By this lawe of God, the lender coulde neuer gaine: for there is no other prouiſo made but for his principall: by our practiſe, he is euer aſſured of gaine.

*The vſurie of our time is vnlawfull, neither agreeable to the law & commaundement for thinges hired, nor yet for things borrowed.*

By that lawe the borower was aſſured of the gaine that was the returne to him: by this practiſe, the lender is oftentimes the whole gayner. If it be graunted, that this law of God in borowing & lending haue in it any equity, this practiſe in borowing & lending of money, muſt be condemned of plain wrong and iniury, as directly ſtanding againſt the ſame.

If this dealing, ſhal feare the ſtrict iuſtice of borowing and lending, and ſeeke couert vnder the libertie of things let out to hire, it is alſo ſhut out there, and findeth woorſe intertainment. For hired thinges becauſe they goe for hire, haue not the ordinary allowaunce of the principal if they ſhall decay, which borowed things iuſtly claime, becauſe they come freely and without hire: therefore the lawe that we heard of hyred things, handleth the vſurer more hardly then that law of borowing and lending. For heere becauſe of his hire, hee hath

hath no hold of the principall if it do decay.

Thus if it ſhould be graunted that money may be hyred, which I thinke can neuer be proued: yet muſt it be with hazard of the principall, according to the equity of this lawe. That by the equity of this lawe, (which is the equity of God) it can haue no better allowance (if it ſhal be proued lawful to let it out for hire) then to ſtand in danger & decay of the principal, theſe reaſons will plainly proue. The goods which naturally yeeld commodities in the vſe of them, to him that poſſeſſeth thē, as ſheep, & ſuch other, muſt ſtand to the aduenture of decay, if they be hired: therfore much more muſt they do ſo, which naturally & of themſelues yeeld no commodities.

The goods that in yeelding their commodities do ſpende and weare away them ſelues, are contented with their hyre, and lay no claime to haue the whole repayred: By what iuſtice then may goods that are neuer a whit the worſe for wearing beſides their hyre, bynde a man to vpholde the whole? If it be equity, that thoſe goodes which doe naturally of themſelues yeelde by vſe a certaine gaine, ſhould not be charged with the daunger of decay, it is againſt all equity that thoſe things which neither of themſelues, nor yet with like certaintie yeeld their commodity, ſhould beſide their hire, haue the whole vpholden.

To conclude, if thoſe goods, which (by all mens iudgement) may moſt lawfully haue conſideration for their vſe, be not better conſidered, it ſeemeth to me good reaſon, why thoſe goods (whiche the moſt thinke are not at all to haue hyre for their vſe, and all men thinke they may not ſo iuſtly require it as the other) ſhould holde themſelues well contented, when their allowaunce is as good as theirs is, which beſt do deſerue

ſerue it. If any man ſhall replye, and ſaye that ſome of great deſeruing in the Churche of God, men of ſingular learning and iudgement, haue thought and taught otherwiſe: let them vnderſtande, that there is no vſurie that is now in vſe with vs, that can be vpholden by their doctrine. For proofe whereof I referre my ſelfe vnto that, which is written by that woorthy inſtrument of God. Maiſter *Caluin* vppon this matter, in his Commentaries vppon the eighteenth Chapter of Ezechiel: a man that hath ſaide the moſt for the allowaunce of Vſurie in ſome ſpeciall caſes. His wordes are theſe: *Nunc videndum eſt, quando, & a quibus, accipere fœnus liceat. Hic autem valere debet ſententia illa, neque paſſim, neque ſemper, neque omnia, neque ab omnibus. Hoc quidem dictum fuit de muneribus: & lex illa impoſita fuit præſidibus prouinciarum: ſed optime quadrat huic cauſæ. Non omnia igitur accipere conuenit: quia ſi modum excedat quæſtus, (quia id pugnat cum charitate) etiam repudiandus eſt. Diximus quoque morem & vſum continuum, vitio non carere. Iam neque paſſim, quia fœnerator (vt dixi) locum habere non debet, neque ferri in Eccleſia Dei. Deinde non ab omnibus, quia a paupere ſemper fœnus accipere nefas erit.*

Nowe wee muſt conſider when, and of whom, wee may take Vſurie. And heere that common ſaying taketh place, not euerie where, not alwayes, not all things, not of all men. This was ſpoken of giftes: and this lawe was made for the rulers of Prouinces: but it agreeth very fitly vnto this cauſe. A man may not therfore take all gaine, for if it exceede meaſure (becauſe that is againſt charity) it is to be refuſed: and we haue ſaide already, that often to vſe it, and to make a common and vſuall practiſe of it, cannot be without fault. Neither is it to be allowed euery where, bicauſe the vſurer (as I haue ſaid) ought to haue no place, nor once

to be ſuffered in the Church of God.

Moreouer, it is not to be taken of all men, becauſe it ſhall alwayes be extreame wickedneſſe to take vſury of a poore man. This is the opinion of that man, who of all other giueth moſt libertie, and is thought to be moſt fauourable in this cauſe. As for him that liueth vppon vſury, as the Husbandman doeth vppon his husbandry, his iudgement is that he ought to be thruſt out of the ſociety of men. Thus much for his iudgement, whome ſome Vſurers in this matter pretende to buylde vppon. Wee ſee in this commaundement, what hedges and fences the Lorde hath made for the ſafetie of our goods, to reſerue the proprietie and benefite thereof vnto our ſelues: and to keepe vs alſo from witneſſing any want of loue, by breaking in vppon anye other mens goodes, vnlawfully. This want of loue, witneſſed by euill dealing with our neighboures goodes, was likewiſe prouided for by lawes made for their faithfull dealing, that had anye thinge giuen them to keep. We read in Exodus, that if a man deliuer his neighbour money or ſtuffe to keepe, and it be ſtolen out of his houſe, if the Theefe be founde, he ſhall pay the double: if the theefe be not founde, then the maiſter of the houſe muſt be brought vnto the Iudges to ſweare, whether he hath put his hande vnto his neighbours good to defraude him of it, or no: not being acquited of that ſuſpicion, before he ſhall haue purged himſelfe by an othe. If a man ſhall deliuer vnto his neighbour to keepe, Aſſe, Oxe, or Sheepe, or any beaſt, and it to die, or be hurt, or taken away by enimies, and no man ſee it, the owner (hearing him teſtify by an othe, that there was no deceipt of his parte in the matter) muſt hold himſelf contented therwith: but if it were ſtoln from him to whom it was giuen to keep,

*The law for things that are deliuered vnto vs to keepe thē. If goodes being deliuered any man to keep shal decay, be hurt, ſtollen, or torn in pieces by rauenous beaſtes, the keeper is to purge himſelfe by an oth, that there hath bin no fraud nor deceit vſed of his parte to procure the death, hurte, or taking away of thoſe goodes by enimies: if they be ſtolē from him he muſt make reſtitution becauſe*

keepe, he muſt make reſtitution to the owner therof, becauſe therin appeared his negligence. If it were torn in peeces (which might be, notwithſtanding his diligence were neuer ſo good) he muſt bring ſome part of it, and ſhew that it was deuoured, and in ſo doing he is not bound to make it good, as appeareth in Exodus. Theſe teſtimonies are here brought in, to teſtifie how carefull the Lord is of faithful and louing dealing with our neighbours in their goodes, and to let vs ſee and vnderſtand that we are not ſo free from duties in that behalfe, as commonly we are woont to eſteeme our ſelues to be: but that we ſtand bound before the Lord, to leaue recordes behind vs of our louing affection towards them, whenſoeuer by any occaſion we ſhall haue to deale with their goodes. What naturall man can be perſwaded, that there is any conſcience binding to reſtore goodes that were put in truſt vnto him, if they ſhould be ſtollen? What naturall man would not fret and fume at this, that when his neighbour maketh requeſt vnto him to keepe it, he ſhould notwithſtanding be bound to anſwer it, if it were ſtollen, or be troubled for his good wil, to purge himſelfe before a magiſtrate by an oth, that there was no vnlawfull dealing on his part with thoſe goodes? Would not fleſhe and blood ſtorme at this, as an vnfaithfull and vniuſt thing? But the iuſt Lord, by theſe lawes letteth vs ſee, that we ſtand more bound vnto louing dealing with our neighbours in their goods, then our corrupt nature wold willingly yeelde vnto. And thoſe lawes are good glaſſes for vs thus farre to looke into them, that we may learne that we are bound to ſhew more fidelity and loue towardes our neighbours in their goodes, then our corrupt nature can be brought with any good will to acknowledge. The negligence, wherby an other man ſuffred

*therin appeared his negligence: if they be torn in pieces by rauenous beaſts, he muſt bring ſome part of them to declare that they were deuoured, whiche thinge declareth howe greately wee ſtande charged not to bewray anye want of loue toward our neighbors by vnfaithful dealing with their goodes. The law of God for him through whoſe negligence his neighbour ſuffereth anye loſſe or dammage in his goods.*

*Our negligence wherby any neighbour ſuffereth loſſe or dammage in his goodes is forbidden in this commandement as beeynge voyde of that*

*loue and diligent regarde whiche alwaies is founde in him that loueth toward the thing loued of him, leaſt it ſhould bee hurt or hindred by him.*

loſſe or damage in his goods, was accounted as a kind of deceipt and iniurie before the Lorde: and he was bound to make it good, through whoſe negligence it did periſh. According as it is written in Exodus: *When a man ſhall open a well, or digge a pit, and couer it not, and an oxe or an aſſe fall therein, the owner of the pit ſhall make it good, and giue money to the owner thereof, but the dead beaſt ſhall be his.* What ſhall we then thinke of them that of deliberate purpoſe, wittingly and willingly ſhall bring damage or loſſe to their neighbour? When careleſſe negligence (not being ioyned with any purpoſe to hurt or impouerish) is bound to make good the hurt & damage of his negligence. And yet nothing is ſo common now a daies (euen amonge Chriſtians and Goſpellers) as vpon the leaſt greef or diſpleaſure conceiued to force a man to ſpend his monie and goodes in ſuite of lawe. Theſe men are farre from fearing the puniſhment of negligence, while their deliberate purpoſe (without any lawfull cauſe) to impaire his wealth, is accoũted as no fault with them, no, not halfe the price of their diſpleaſure, be it neuer ſo vniuſtly or without cauſe conceiued. We haue heard how carefull the lord is to make ſafe paſſage for our goodes, whether they come within the coaſtes of the borrower, receiuer, or careleſſe paſsinger. The ſame care hath he alſo of thē, when they muſt paſſe by the buyer or ſeller. For euen the buyers and ſellers haue charge to deale well with them, that there apeare not lacke of loue towardes the owners in their doings and dealings with their goods. And therefore our owne greedie affection muſt not make the market, nor ſet the price vpō the things that are to be ſolde: but the worthineſſe of the thing it ſelfe that is to be bought or ſolde, and the benifite that it is likely to yelde to him that ſhall inioye it, muſt ſtrike

Exod. 21. 33.

*The law of God for buying and ſelling.*

Leui. 26. 14. 15. 16. 17.

*In buying and ſelling we ſtand bound to witnes our loue toward our neighbour, and to take more or leſſe as it is likely by the eſtimation of our commodity as the value & rate of it ſhalbe at that time when we vtter it that our neighbor with whō we deale ſhalbe no more or leſſe beneſited thereby.*

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the ſtroke. A lawe was giuen vnto the people of Iſrael for fidelity and faithfull dealing in buying and ſelling, as appeareth in Leuiticus: *When thou ſelleſt ought to thy neighbour, or buyeſt at thy neighbours hande, yee ſhall not deceiue one another, but according to the number of yeeres after the Iubile, thou ſhalt buy of thy neighbor: alſo according to the number of the yeeres of the reuenewes hee ſhall ſell vnto thee: according to the multitude of yeeres thou ſhalte increaſe the price thereof, and according to the fewneſſe of yeeres thou ſhalt abate the price of it: for the number of fruites doth he ſel vnto thee. Oppreſſe not ye therefore any man his neighbor, but thou ſhalt feare thy God, for I am the Lord your God.*

Theſe are the very wordes of the text. At the yeere of *Iubile* euery man returned againe to his landes and poſſeſſions that he had ſolde and made away. Therefore as that yeere was further off or neerer, ſo they bought or ſolde thinges deare or better cheape. And the reaſon and equity of this lawe is added: for (ſayeth the holy Ghoſte) the number of fruites doth he ſell vnto thee, and thoſe canſt thou not haue after the yeere of *Iubile*, and therefore if hee ſhould ſell otherwiſe then after that rate, hee ſhould take in ſome money of thee, not giuing anye thing out for it: for the number of fruites doeth he ſell vnto thee. As if hee ſhould ſay, Hee hath not right to take, but in regarde of that fruite and commodity that doeth come vnto thee, by that which he doth ſell thee. For he maketh this the reaſon (why he muſt abate according to the neere approching of *Iubile*) bicauſe the other after that time, could receiue no benefit of that which he bought: as if it were an vndoubted trueth, that there muſt be ſome equalitie of mutuall benefite betweene the buyer and the ſeller, that a man may not take money for nothing of his neighbor, but muſt giue him a peny worth

for his peny. The yere of *Iubile* is gone, with other the like lawes made for the gouernmēt of that people: but the reaſon and equitie of this lawe ſtandeth, and bindeth vs to haue conſcience in our buying and ſelling, and not to let our couetous affection ſet the price vpon that we haue to ſell. Out of the equity of this lawe, which yet remaineth, (being the equity of that GOD, which cannot be contrary to himſelf) it appeareth that the ſeller muſt in ſelling, looke what commodity and benefite it is likely that the buyer ſhall inioye by that which he ſelleth vnto him, making coniecture thereof, according vnto the vſual rate of thoſe wares as they go at that time: and to increaſe or abate the price of his wares, or that he hath to ſell whatſoeuer accordingly. For they muſt buy and ſell according as the yeare of *Iubile* (which beyng once come, they might no longer inioy it) was ſooner or later, increaſing the price, if it were longer to that yeare, becauſe the buyers commodity ſhould increaſe: and abating the price, if the time were ſhorter, becauſe the buyers commodity muſt be ſo much the leſſe. By the equity and reaſon of this lawe, we may learne two rules, which will teach vs to diſcerne well of true buying and ſelling, and learne vs to buy and ſell in the feare of God, and with a good conſcience. The firſt is, that our couetous affection muſt not ſet the price of that we vtter. For here we ſee he muſt haue an eye to that time, when the others commodity muſt ceaſe, and take his rule from thence: ſo that he is ſent from himſelfe in making of the price, and muſt looke at an other. This is the firſt rule giuen vs to buy and ſell by, and is drawen from the equity of this Lawe, which is the equity of our GOD. A marueilous good rule, ſauouring of loue to our neighbour, and brideling ſelf loue, which without regard of others,

others, looketh to it ſelfe alone. If this rule were obſerued, then ſhould theſe ſpeeches ceaſſe in Chriſtian mouthes, and not be heard, I may and will ſell thus, becauſe I haue had loſſes heretofore: or I will ſell as I can get for my wares howſoeuer, becauſe I may haue loſſes hereafter, and this muſt help to beare when that commeth: As if we had commiſſion from the Lorde, to take vp vpon the buyer our ſhipwracks, or the recompence of our loſſes whatſoeuer: or as if we had authority, to lay thoſe ſtrokes vpon his ſhoulders, that ſhould firſt deale with vs, which we haue iuſtly borne from the hand of the Lorde. It were very requiſite, if any do ſo, that his commiſſion were ſeene why he ſhould ſo doe. For ſure it is, the Lorde giueth not out any ſuch large commiſſion, as by vertue whereof any may challenge a recompence in another mans goods, whenſoeuer the Lord for iuſt cauſes hath thought it good to diminiſh his. The ſecond rule is, that in buying & ſelling, we driue the commodities giuen and receyued, as neere equalitie as posſibly we can: that ſo farre foorth as we can gather (by the preſent value, rate, & account that is made of thoſe thinges exchaunged) there be equall commodities comming to both the parties by that exchange, and that neither party be a deceiuer, or oppreſſor of his brother: for ſuch hath the Lord threatened that he will be reuenged of. Therefore this reaſon is giuen (why he muſt take leſſe if the time be neerer, when the buyer ſhall forgoe his commodity:) for (ſaith the text) Thou ſelleſt him the fruits, & ꝑ fruits he can no longer inioy, as if he ſhold ſay: He can no more haue the cõmoditie of that which he bought of thee, & therfore muſt thy price be abated accordingly, that there may be mutual benefit, & neyther part be found oppreſſing another. For thou art not licenced to take

any peny from thy brother for nothing. Thou muſt (as nigh as thou canſt diſcern) giue him as good as thou takeſt. Thou art bounde to giue him a penyworth for his peny, and a peny for his penyworth. Thou mayeſt not do that to him, which thou wouldſt be loth that he ſhould doe to thee. Thou wouldeſt not that he ſhoulde take any commodity from thee, vnleſſe hee gaue thee the worth of it againe.

I perceiue the time paſſeth, and I haue muche yet to ſpeake of this matter: I will therefore here make an end, reſeruing the reſt vntill the next day. Nowe let vs cal vpon our heauenly father in the name of his ſonne, that we may witneſſe the loue whiche wee beare vnto our brethren, by all faithfull and louing dealing with their goods. &c.

## The ix. Lecture continued vpon the 15. verſe.

WE learned the laſt daye, that a man might not take any commodity from another, vnles he gaue him the worth of it againe.

This rule ſaith ſore to the vſual buyings and ſellings of theſe dayes, whē commonly all men regarde themſelues alone, to make the moſte they canne of their commodities, without any regard had what his commoditie is like to be that dealeth with them, by that which he receiueth frō them. Yet it is no other rule, but that common one which we haue receiued by the light of nature, that we may not doe that vnto another, wee woulde not haue done vnto our ſelues.

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And who (I pray you) woulde haue the worſe at an other mans hand? Who would haue willingly leſſe giuen him, then hee had deliuered vnto another? Or who could beare, that an other man ſhould haue no regard how wel or il he had dealt with him. Then may we not do ſo vnto others. We muſt therfore think, that whē we come to buying & ſelling, we come to witnes our loue towards our neighbour by our wel dealing with him in his goodes, & to leaue ſome teſtimonie of the feare of God, & a good cōſcience behind vs. We come to make triall of our faith to God, that we depend vpō his bleſſing of our prouiſion to liue well and happily, in as much as we followe the rule of loue and vpright dealing, whiche hee hath left vs, and not the deſire of our owne rauenous affection. But in very deede, if a man ſhold look into the dealings that now are common in the world in al buyings, ſellings & exchanges, hee muſt be forced to cōfeſſe that mē come to buying & ſelling, as it were to the razing & ſpoiling of ſome enimies city or hold, where euery man catcheth, ſnatcheth, and carrieth away, whatſoeuer hee can come by: and he is thought the beſt that carrieth away the moſt: his bootie is taken to be the warmeſt, that hath made the moſt naked in the ſtreetes: he commeth home the merrieſt, that hath cauſed the moſt weeping and wayling, ſighing and ſobbing, to vtter the heauineſſe of their heart. Yet in all this oppreſſion, euery ſuch offender perſuadeth him ſelfe, that hee is not out of charitie with his neighbour, but that he loueth him entirely, and ſheweth it well enough, for he giueth him good woordes in buying and ſelling, and he intendeth no hurt vnto his perſon. But the holy Ghoſt will bring vs to another triall of our loue, he will not be bound to that alone: & therfore doth ſend vs to ſee how louing we are, by our louing

louing and frendly dealing with him in his goods.

Rom.13.8.9. Therefore doth the Apoſtle ſay very well to the Romans, that this commaundement, *Thou ſhalt not ſteale*, is as the reſt, fulfilled no otherwiſe then by loue. Theſe oppreſſiõs therfore, theſe fraudes and deceipts, to pull another mans goods into their hands that are ſo rife euery where, do no leſſe declare their want of loue (by the teſtimonie of the Apoſtle) thẽ do murthers, ſlaughters, and bloudſhed.

Now to come to the matter more particularly, by this rule is condemned al vttering of naughty & counterfaite coyne or ware. For how can there be equality of commodities, where the one is not commodious or profitable at all: Secondly, here is condemned all that vttering of money or wares (though good in themſelues) which haue ſome thinges cloſely ioyned with them, to vtter them withall, and to increaſe their price aboue that which they are worth: and without thoſe additions, do vſually go for: which things are no commodities nor marchãdize at al of thẽſelues, neither wil they alwaies abide with the vſe of the thinges: and departing, they can not but bring loſſe vnto him that muſt haue the vſe of them, and leaue him (as we ſay) in the laſhe. In this number are al thoſe, that ſell their commodities whatſoeuer, 'dearer then otherwiſe they are ſolde for in thoſe times, becauſe they giue day with them, & longer time before they be paide, taking money for time, & making it to increaſe, and adde to the value of their commodities. Firſt vnderſtand, that time is no marchandize. For who dare be ſo bolde as to ſay that he hath brought time into the market to ſell? Or who hath giuen thee leaue to ſell daies and monethes. There muſt alſo be equalitie of commodities. The man hath geuen out for time, but when he cometh

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to the vſing or wearing of that thing, he findeth no benifite by reaſon of that time, which he hath paide for. In deed if a coat or cloake cloath ſold dearer for time, would be longer time in wearing then an other coate of the ſame or like piece ſolde for preſent money, there were ſome reaſon in it, becauſe the buyer ſhould haue the ſame commoditie of time in the vſing of it, that the other had in the ſale of it. Or if the corne ſould dearer for time, woulde feede a mans familie longer then ſo much bought for readie money, there were ſomething to be ſaide for it. And if it be anſwered, that he who receiueth it of vs maketh a commoditie of time as we do, for he ſelleth it thereafter, the matter is not yet anſwered, vnleſſe it be firſt proued, that thou maieſt lawfully take money for that, which though paraduenture one do not loſe by, (through his as vniuſt dealing as thine) art ſure an other cānot but ſmart of it. For it cōmeth ſo much the dearer to him that muſt vſe it, who reapeth no cōmoditie for time, but rather loſſe & hinderance, notwithſtanding it hath increaſed thy gaine. And who hath geuen thee leaue to take ſome thing the more for thy commoditie, in conſideration of that, which will be gone, when thy commodities ſhall come to be taken commodity of, and to be put to the vſe, for the which they were bought and ſold, that is, to occupie, ſpende or vſe them as their nature doeth require? There is no equalitie in that exchange, when a man muſt geue out ſomething for that, which hee is neuer a white the more, but rather ſo much the leſſe, benifited by, whenſoeuer it ſhal be put vnto that vſe for the which it was made, and in reſpect whereof we do take money for it. For we haue no authoritie to take mony for it, but in reſpect of that commoditie which it will yeelde, when it ſhall bee put to that vſe and ende,

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which the nature of the thing requireth. Moreouer, if
Philip.4.8. there be any thing of good report, we Christians must seeke after it: and surely it can purchase no commendatiō of brotherly dealing and good speech that way, when our dealinges shall be harder, then the vsual dealings of those times are, euen among those men that haue no other thing to get their liuing by, beside the commoditie and profite that commeth vnto them by that their trade. Herevnto may be added, that it is often preiudicial to the reasonable sale of that man, who must sell his wares for present monie, his necessitie so constraining him. The like is to be said of other things which (notwithstanding they be good and sufficient for the most parte thereof,) yet haue somthing mingled among to increase the quantity, and so the price: which in the vse thereof, bringing no benefite, but hurt, hinderance, and deceit vnto him that ocupieth the same. One example may bee, When clothes are stretched fiue, sixe or seuen yeares in a cloath, aboue that whiche the cloath doth of necessitie require. It is wel knowen vnto the seller, who taketh monie for the same, that all of them will shrinke in againe, so soone as euer they shall be wet, and that the wearer shall haue no good by them. And how thē can these men take mony for nothing? they cannot be preuileged to take in some part of monie for that, which hath no peece of cōmoditie in it, whē it shal come to the triall & vse that shold be of it. There is no equalitie, to take a cōmoditie for þ which in his hands or house if it lie by him, will vanish into nothing. It is no otherwise, then if some iugler had closed in our fist, (as we thought) some peece of coine, but whē we open our hand, ther is no such thing to be found there. As for their desire to haue it so whiche doe buy it of vs, that cannot maintaine any thing

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in vs, not lawfull of it ſelfe. For no mans appetite can warrant our wrong dealing in deceitful wares. If the cõmodity which we do vtter be neither altogether, nor yet in part deceitful, but wholy good and ſufficient, yet if we ſhall ouerſell it, we treſpaſſe againſt this rule of equitie and reaſon, which forbiddeth the commoditie of one, to ariſe of the loſſe of an other, & laboureth for equall commodity in exchange, as nigh as may be. Neither can we be truely intituled vnto any other their cõmoditie, but by departing from ſome other thing of ours vnto them againe as commodious as that is, and the ſame, either in weight, meaſure, or value.

Thoſe men therfore that in buying and ſelling do alwayes lay in waite for them, who for ſome one neceſſitie or other, muſt neceſſarily vtter their commoditie thinking to make a pray for their neceſity, & to make the price after their owne luſt and deſire, are not ſimple theeues: (for it skilleth not to make it theft, whether it be much or little that we take from another, which we haue no right vnto: neither yet whether it be done vnder ſome colour, or without any ſhew of right:) but alſo this kinde of dealing hath in it a ſpice and ſmack of cruelty and murder: becauſe it is towarde thoſe men whoſe neceſsity (if there were anye Chriſtian bowels in vs) were rather to be pitied as it already is, then further to be increaſed by vs: as if their affliction were not yet enough to be vnder our feete, vnleſſe we trample vpon them, and did our good will that they might neuer ariſe againe. It is no more lawfull, to leaue teſtimonie that there is want of loue towardes our neighbour by our dealing with his goodes in buying and ſelling, then it is in our borrowing, keeping, or lending as was before declared. For the Lord hath forbidden vs to ſhew any lacke of loue towards our neighbour. And for

trial

triall of our obedience herein, he followeth our footing to the gate of his goods, as well as to the doore of his perſon: to eſpie, whether we returne from thence both mercifull and helpefull, or cruel and hurtfull. For thus doth he trace vs & trie out our harts toward our brethren, leading vs to ſee the ſecrets of it, by the outgoings that it hath to the things that be eſpecially neceſſarie & commodious for thē, & alſo beſt beloued & moſt deare vnto them. As the Lord hath bound the borower, lender, keeper, buyer, or ſeller, to good abearing toward our goods, ſo hath he grāted the peace for him, that ſhall finde any thing of ours. (No exception admitted to the contrarie, no not in the finding of the goods of his enimie.) For the man that ſhall finde his enimies oxe or aſſe going aſtray, is charged to bringe him againe. And if he ſhall ſee his enimies oxe or aſſe lying vnder his burthen, he muſt helpe him vp with it, according as it written in Exodus. He is alſo charged with al the loſt things of his brothers that he ſhal find, to reſtore them againe. And if he knowe not whoſe oxe, or ſheepe they be that he findeth going aſtray, they muſt remaine with him at his houſe, vntill his brother ſeeke after them. If any man ſhould deale deceiptfully (and therefore vncharitably) with his neighbors goods, thē were they bound to reſtore that whatſoeuer it were, which their conſcience did charge thē withal, adding the fift part more thervnto, and giuing it vnto him that was ſo wrōged, iniuried, or deceiued by thē, the ſame day which they ſhold offer for that their treſpaſſe to the Lord: ſo that the Lord would not be appeaſed, vntil their brethren were ſatiſfied. Thus muſt they do, when their conſcience ſhould pricke thē in any thing, according as it is written in Leuit. The wrongs that are there ſet downe to be reſtored againe, are

*The Lawe for him that findeth any thing of his neighbours.*

*If we finde our enimies oxe or aſſe going aſtray, wee are charged to bringe them home againe: & if we ſee him lie vnder his burden, we are charged to lift him vp with it.*

**Exod.23.4 3.**

*All the loſt things of our brethren are to be reſtored if we ſhal find thē, if we ſhal not know whoſe oxen or ſheepe they be that goe aſtray they muſt remayne with vs at our houſe, vntil the owner ſeeke after thē.*

**Deut.22.3.**

**Deut,22.2.**

**Leui.6,1.**

are, *To deny his neighbour that which was taken him to keep: or that which was put to him of truſt: oppreſsiõ, either by fraud or violence finding that which was loſt, & denying it: & what ſoeuer one hath hindred his neighbour in by a falſe oathe.*

Theſe things are expreſſely ſet downe in that place, to be reſtored in the whole, and the fifte parte thereof added therevnto, at the ſummon of their conſcience whenſoeuer. It appeareth in the booke of Numbers, that the offenders in this parte, muſt pay this damage vnto his next kinſeman, if he were dead whome thus they had wronged: neither was he ſo acquited, if he had no kinſman, but muſt giue it to the Lorde for the prieſtes vſe. If ſo bee it ſhall pleaſe the Lorde to cal any man, and let him ſee an vniuerſall oppreſsion and hard dealing in all his doings, not greeuing him with the alone remembrance of one or ſome fewe, then the counſell of Daniel is to be followed: to breake off his ſins by righteouſnes, & iniquities by mercie toward ꝑ poore. That plentie of mercifull dealing may follow there, when there hath gone before great ſtore and plentie of the contrarie. *Is not this the faſting*, (ſaieth the Prophet Iſaye) *that I haue cheſen, to looſe the bandes of wickednes, to take off the heauie burdens, and to let the oppreſſed go free, and that ye breake euerie yoke? Is it not to deale thy bread to the hungry, and that thou bring the poore that wãder vnto thine houſe? When thou ſeeſt the naked, that thou couer him? &c.* Thus muſt he not onely leaue oppreſsing, but alſo take vp mercifull dealing with the nedie. We ſee how by this which hitherto hath beene ſaid, the Lord hath fenced our neighbour his goodes, and how contrarie it is to the loue of our neighbour, to hurt or hinder him any way in them, and how agreeable to the will of the Lorde, that we ſhould be meanes that he might inioy the commodities thereof.

*The wrongs that we haue done are to be reſtored whether we ſinal haue denied that which was taken vs to keepe, or oppreſſed any other by fraude or violence eyther found that whiche was loſt & denied it, either hindered our neighbors in any thing by a falſe oth, & the fift part therof alſo is to be giuẽ vnto him whõ we haue defrauded by any of theſe meanes.*

Num. 5, 8.

Dan. 4, 24.

*If our conſciance ſhal accuſe vs that vniuerſally in all our doinges there hath ben great vnrighteouſnes thẽ it is required that plenty of mercifull almes ſhould follow where there hath gone before greate abundance of the contrary fruite.*

Iſai. 58, 6, 7.

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Therefore was there a lawe among the children of Iſrael made, to ſhewe their loue towardes their neighbour, who had planted a Vineyarde, but not taſted of the fruite thereof. Wherein it was prouided that the officer ſhould make proclamation at their goyng to warfare againſt their enimies, that if there were any who had not eaten of the fruite of their labours, they ſhould returne home and take comfort and vſe of their owne.

This law of loue might not be diſpenſed withall, no not in the heat and vrgent neceſsitie of warres. A notable teſtimony to ſhewe howe well it lyketh the Lorde, that men ſhould take comfort of their owne. As doeth the Lawe alſo, which was giuen in Deuteronomie of not remouing the lande marke, whiche they of olde time haue ſet. And therfore we are commaunded to ſhewe them this kindneſſe and loue, to reſerue vnto them the comfort of their commodities, without impayring of them, whenſoeuer wee ſhall eyther borrowe, keepe or finde any thing of theirs: or in buying and ſelling exchange with them. For we pleaſe God and ſhew loue vnto them, whenſoeuer we ſhall deale truly with their goodes: according as we hearde before, that God maketh triall of our heart toward our neighbours by our handes, as they are woont to deale with them in their commodities.

Deut. 19. 14.

It is an vndoubted trueth therefore, that GOD is greatly pleaſed, when for obedience vnto him, wee deale thus faithfully and louingly with them in that which is theirs. It is a true fruite of loue, and faithfull obedience vnto this commaundement. And becauſe of that, whenſoeuer it is done for obedience ſake vnto God, who doeth commaunde it: and of good will vnto them who receiue the fruit of it, euen this fidelity

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in his goods that we borrowe, finde, or to be truſted withal, either els receiue by way of exchange, in buying and ſelling: is a good worke indeed, and an humble obedience to the charge of God giuen vs in this commandement.

There are two thinges, without the which we ſhall neuer be able to perfourme any acceptable obedience to God in this commandement.

The firſt is an aſſured faith in Gods promiſes, that he will prouide for vs thinges neceſſarie, as well for the body as the ſoule: and that he hath charged himſelfe, as wel with the care and prouiſion for the one as for the other. This faith (if it were true) would conſume many feares, and cares of our minde for worldly matters. So might we imploy our ſelues vppon the care of better thinges. This did the holy Ghoſt knowe very well, and therefore meaning to cure couetouſneſſe, he maketh the plaiſter of faith, ſaying: *Let your converſation be without coueteouſneſſe, For he hath ſaide, I will not faile thee, nor forſake thee.* When our hearts ſhalbe fully perſuaded, that the Lord will not leaue vs, nor forſake vs, we cãnot be ſo greatly tormented with the care to liue and obteine neceſſary thinges for vs: hauing ſo ſtrong aſſurance for it, as is his promiſe, who hath made all thinges of nothing with his worde. And therefore in the former place exhorting them to conſcience in buying and ſelling: he ſendeth them to the couenant, ſayyng: *I am thy God.* Which wordes (as we haue learned in the firſt commandement) conteine promiſes for all things needfull for this preſent life. If this be ſtedfaſtly beleued, that the Lord wil not leaue vs, nor forſake vs, there wil be no dout of euil dealings with the goods of our neighbor: whether we buy or ſell, borrow or keep the things that be his. The ſecond thing is to find a cõ- Heb. 13. 5.

tented mind with that which we haue already. And therefore to ſtay in it, as in a rich portion, with great thanfulnes of hart to our God for it, bearing our port and countenance in all our doings accordingly, without any exceeding whatſoeuer. For if once our affections ſhall ouerflowe the bankes of our owne condition, ſo that in mynde we burne with the deſire of a better, our doinges can neuer bee perſwaded, that they muſt ſo neerely bee looked at, but that they may borrow a litle of conſcience & equity, to make the prouiſion according as their deſire directeth. This doth the Apoſtle confirme in plaine ſpeeche to Timothie. Where after perſwaſion to be content with that wee haue, (becauſe the gaine of godlineſſe is great) he telleth vs plainely, that they who will be rich, fall into many temptations, ſnares, and many noyſome luſtes. This is the daunger of them, that are fallen ſo farre into friendſhippe and loue with a better eſtate, that they will be rich. This being once ſet downe and determined, not onely conſcience is conſtrained to depart, but alſo thankfulneſſe to God for our preſent eſtate doth in like maner forſake vs.

Tim. 6. 9.

*If we shal examine our ſelues in our buying, ſelling, borrowing, lending, & negligence, wherby our neighbour hath ſuffred any harme, wee ſhall ſoone ſee what need we haue to betake vs vnto Chriſt his mercy, which being truely felt, we can not but giue our ſelues carefully to the witneſſing of our loue toward our neighbors by faithful and louing dealing with them in their goodes.*

Let vs learne by this commaundement to know our corrupt inclination towarde the goodes of our neighbours, & ſo to viewe our deceipts that haue byn in vs at any time, either in buying or ſelling, borrowing or keeping any thing of theirs, together with our corrupt inclination therevnto, that the remedy of redemption (brought vs by Ieſus Chriſt) may truely bee taken hold of: and that we being made comfortable in his mercie, may with courage go about the obedience of his will in this commandement: ſo that ſtill we may be more and more freed of all maner of deceit, & more and more inabled to glorifie him, in all louing & faithfull

full dealing with the goods of others.

Which that it may be performed, let vs cal vpon our heauenly father in the name of his ſonne, that it would pleaſe him in the multitude of his mercy, to hold vs vp by the hope of his promiſes, that we ſtanding aſſured of his helpe, may not be drawen by any neceſsity, to doe contrary to his bleſſed will: and alſo that we hauing a contented minde, may not be tormented with the hungrie deſire of a better eſtate, which being once entred, vniuſt dealing cannot long be kept out.

## The tenth Lecture vpon the 16. verſe.

16 *Thou ſhalt not beare falſe witneſſe, &c.*

THis commandement taketh care for the good name, credit, honor & eſtimation of our brethrē, that we ſhold not bring any blotte or blemiſh vnto that, but by loue mainteyne and vphold it. For herein the Lord will haue tryall of our loue towards them, as well as in their bodie and goodes. And therefore he chargeth vs no leſſe herein with dutie, then before he hath done in other things that are deere and precious vnto them. Neither is there any leſſe cauſe why we ſhoulde ſtand charged toward his credite and good name, then towardes his goodes. For as the holy Ghoſt witneſſeth in the Prouerbes: *A good name is to be choſen aboue great riches, and louing fauour is aboue ſiluer, and aboue golde.* This muſt cauſe vs to become careful, leaſt we ſhould annoy him, in ſo great a benefite and treaſure of his, as

credite and good name is by good right accounted of by the holy Ghoſt, The tongue therefore is heere inioyned not to caſt foorth, by want of loue, anye ſuche ſpeeche as might leaue behinde it the ſtaine and foyle of infamie and reproche vppon his neighbour. That the hurte and annoyaunce of the tongue may rightly be conſidered vpon, it ſhall be good to proceed to the daunger and dammage of it particularly. The firſt is, when in open place of iuſtice and iudgement, any man ſhall of malice and euill will, teſtifie or depoſe that which is vntrue againſt his neighbour. Whiche howe heynous a thing it is before GOD, may appeare by the puniſhment, that the Lord did appoint for the tranſgreſſours herein: which was to haue the ſame puniſhment, that he ſhould haue had whom they did falſely accuſe, if the accuſation had been proued true. As it is written in Deuteronomie: *And the iudges ſhal make diligent inquiſition: and if the witneſſe bee found falſe, &c. then ſhall yee doe vnto him as he had thought to doe vnto his brother: ſo thou ſhalt take euill away foorth of the middeſt of thee: and the reſt ſhall heare this and feare, and ſhal henceforth commit no more any ſuch wickednesſe among you. Therefore thine eye ſhall haue no compaſſion, but life for life, eye for eye, tooth for tooth, hand for hand, foote for foote.*

*It is forbidden in this commandemẽt in open place of iuſtice & iudgement to inſtifye an vntrueth againſt our neighbour, whiche thing doth ſo greatly diſpleaſe the Lord, as if we ſhold haue done the thing it ſelfe, whiche wee doe falſely accuſe an other of.*

Deu. 19. 18. 19

The falſe witneſſe therefore in the iudgement of God is as great an offender, as if hee had done that in deede himſelfe, which vntruely hee doth charge an other withall. And therefore muſt he reckon with the Lorde, for committing that ſinne him ſelfe (how heynous ſo euer it ſhall bee) that by his teſtimonie and ſpeeche, an other is wrongfully blamed for. As for example: If he ſhall wrongfully accuſe a man of murther, hee is in the ſame faulte before GOD, as if he ſhould haue cut any mans throat. For falſe witnes maketh

keth them doers of that, which vntruly by words they put vpon others.

And becauſe of the daunger that might grow herein, the Iudges were charged not to receiue the teſtimony of one alone againſt his neighbour: but at the leaſt two ſhoulde teſtifie in euery matter, before any iudgement ſhould goe againſt the man. For when the teſtimony of two or three is throughly examined, the falſhood (if there be any) may ſoon be foūd out, which might haue better couert vnder one mans teſtimonie alone. This may teach vs, how carefull the Lorde is to preſerue the credite of man, from the malice, hatred, & venome of a falſe witneſſe. Deut. 19. 15.

The Lord alſo hath charged the Iudge moſt ſtrictly, that hee hurt not the right and cauſe of anye man with his tongue and ſentence: ſo carefull is the Lorde to keepe vs harmeleſſe from this member, that is ſo tickle vnto euill. Therefore Iudges, and thoſe that be in place of iuſtice, are charged in Exodus not to ouerthrowe the right of the poore in his ſuite: but to keepe them farre from a falſe matter, eyther to pronounce it, or to admitte of it, becauſe (as it is there ſaide) the Lord will not iuſtifie a wicked man. They are forbidden there to receyue giftes, becauſe thoſe will blynde the eyes of the wiſe. Theſe are the charges that are giuen vnto them that ſitte in place of iuſtice. For the Lord meaning to make an harborowe againſt all the wynde and weather of an euill tongue, would neuer leaue that part vncouered, where the weather were like to bring the greateſt daunger. And if the Lorde ſo miſlike falſe witneſſe, that he would haue no place to be a ſanctuary for it, he can neuer abide that wrong to be offered vnto him, that his owne ſacred ſeate of iuſtice ſhould become the throne ther- Exod. 23. 6. 7.

of. It is no ſmall matter before the Lorde, to dare defile his ſeate with a falſe ſentence.

And notwithſtanding it ſeeme no great matter to pronounce a falſe ſentence, & to beare out an euil man or an euil matter, yet is it amongeſt the euills of the tounge the greateſt to ouerthrowe the right of the righteous, and to iuſtifie the wicked. And ſo much the more, becauſe that throne of the lorde, and place of iuſtice and excecution for the wicked, is by that means made a denne of theeues and wickedneſſe. Can there be a more monſtrous ſinne then this of the tounge, to adiudge him the garlande and crowne of a cleare and iuſt man, who hath deſerued the hyre and puniſhment of reproch euen from the ſeate of the Lord? And whiche more is, to make the lord to put the crowne vppon the head of the wicked, and the haulter about the neeck of a iuſt man, while ſitting in his place and ſeate as it were in his name and for him, they doe it, iuſtifying by their ſentence a wicked man or wicked matter, whome the Lorde abhorreth: and cõdemning the iuſt, whome he approueth? The Lorde doeth threaten them, that ſitting in place of iuſtice and iudgment, doe boulſter euil men and euil matters, with thoſe puniſhmentes (and that in this life,) that of all others they do moſt miſlike: euen to be in contempt, reproche, and inwarde miſliking of the people, according as wee are taught by the holy ghoſt in the Prouerbes: *It is not good to haue reſpect of any perſon in iudgement. He that ſaith to the wicked, thou art righteous, him ſhall the people curſe, and the multitude ſhall abhorre him: but to them that rebuke him ſhal be fauour, and vppon them ſhal come the bleſſing of goodneſſe.*

Prou. 14. 23.

It is feared leaſt if men ſhoulde ſet them ſelues in that place againſt euil men and euil cauſes, it were the way to make them ſubiect to diſpleaſure & loſſe of fauour with

with many, without any gaine of good report: but the holy ghoſt ſaith in that place, that the bleſsing of good liking ſhalbe vpon ſuche: where as the other labouring (by vphoulding euil matters) eyther to keep friēdſhipp, or otherwiſe to make all ſtande in awe of their diſpleaſure, and ſo to ſpeake of their great authoritie with admiration of it, ſhall finde the contrarie: euen the ſecret miſliking of all, how ſoeuer for a time feare may keepe it in, that outwardly there be no exclamation and outcrie againſt it. In the worde of God, not onely thoſe are charged with this ſinne of falſe witneſſe, that firſt ſet on foote and erect a falſe tale to the diſcredite of their neighbour, but thoſe alſo, that by their approuing of it, and eares willingly opened vnto it, doe vpholde the ſame. For notwithſtanding it were ſet vp, yet muſt it of neceſsitie fall downe againe, if it ſhould finde none that would by the receiuing and approuinge thereof, vnderproppe it, and as it were lende their ſhoulders vnto it. Therefore it is ſaide by the holie Ghoſt in Exodus. *Thou ſhalt not receiue a falſe tale, neither ſhalte thou put thy hande with the wicked, to be a falſe witneſſe.*

*It is a breach of this commandemēt to haue our eares open to ſuch as are alwayes bringing tales and reports of other men their matters vnto vs, for the eaſie eare that friendly entertaineth ſuch is that whiche cheriſheth the ſlaunderous tongue.* Exod. 23. 1.

It ſhall not excuſe vs, that we weare not the firſt authours of it, neither yet that manye as well as wee did beleeue it, but wee are taught to take heede howe we giue credite to reporte, euen ſtrēghthened with the approbation of many, (whereof notwithſtanding we our ſelues haue no certaine knowledge) that wee be not ſo haſtie to giue ſentence in our heart, and much leſſe in place of iuſtice vſe our teſtimonie againſt any, vppon no ſufficient grounde, mooued onely by the ſpeeche and reports that runne abroad. We are taught neither to ioyne nor goe with the mightie to witneſſe a falſe matter for fauour or feare: neither yet vpon a kinde of

fooliſhe pitie to honour the poore, and to ioyne with them in their vniuſt cauſe: ſo precious woulde the Lorde that the regarde of his trueth ſhoulde bee. It is not lawfull for vs to agree with any againſt God.

And as for the eaſie eare that ſo ſoone receiueth the ſlanderers reporte, the holie Ghoſte giueth the medicine for it in the Prouerbes: *As the north winde driueth away the raine, ſo doth an angrie countenaunce the ſlaundering tounge.* It is the ouergood entertainmēt, that the ſlanderous tounge findeth, that cheriſheth it: for the heauie countenaunce driueth ſuche gueſtes cleane away. The Scipture ſpeaketh of thoſe people, that they be as pedlers that go from houſe to houſe to vtter their wares, euen ſlaunderous ſpeche: the receiuer thereof muſt be as euill as the firſt brocher. For if wee had no receiuers, we ſhoude haue no theeues. Thoſe men therfore that with frendly lookes and eares doe entertain them that are euer bringing newes and reportes of others, are partakers with them of that euill, and of all the fruites and effects thereof.

Prou. 25. 23.

Wee are to conſider that which oftentimes hath bene ſpoken before: that vnder one ſinne (as this bearing of falſe witneſſe) it is vſuall with the holy Scripture to containe all that bee of any affinitie with it: ſo that all the fruites and venome of an hatefull and vnlouing tounge are heere forbidden. Thoſe men that blaze abrode the infirmities and offences of their brethren, through want of loue offende againſt this commandement: which prouideth for all louing dealing with our brethren in their name and eſtimation. It is no excuſe to ſaye, the matter is true that we vtter of them, when the trueth ſhall conuince vs: that we haue not proceeded therein by the rules of loue, which chargeth vs to couer their faultes, and by louing couering

*This commaundement condemneth the of want of loue towarde their brethren who do blaze abroad & publiſhe vnto others the infirmities & offeces of their brethren and do not by priuate admonition labour to couer and be sure them.*

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of them to cure them in deede, and to take out the blot and blemiſhe of them both before God and man. For the worde of God chargeth vs with a duetie of louing dealing, euen towardes ſuche as ſhall ſlippe into ſinnes and offences: as it is written, that louc couereth all treſpaſſes: and that it is hatred that ſtirreth vp contention. And likewiſe wee reade, that he who couereth a tranſgreſsion, ſeeketh loue: but he that ſhall publiſhe ſuch a matter, ſeparateth his cheefe friend. For it commeth ſo heauily vnto our heart, when that wee ſhall heare men that they haue no regard of vs in our infirmities, not ſparing by inlarging of the report to increaſe our miſerie & infamie, that notwithſtanding we haue moſt tenderly loued ſuch men aforeſaid, yet ſhall we nowe no longer keepe that lyking and good opinion of them, while we doe not ſee them, as it were bearing a part of our griefe & ſorrowe with vs, but rather increaſing the ſame by their vnlouing dealing, in the publiſhing of it. We haue good admonitiō to this purpoſe in the Prouerbes, where it is ſaide, *That the diſcretion of a man deferreth his anger: and his glorie is to paſſe an offence.*

Pro. 10, 12.

Prou, 17. 5.

Pro, 19, 11.

This paſsing by, is an vſuall ſpeech, when wee ſtand not vpon a thing to the vttermoſt, as thoſe that meāe to beare with nothing, nor vſe any friendſhippe in the matter but with extremitie to ſtand vppō al thinges.

This couering of offences may ſeeme a verye pleaſant doctrine vnto the fleſh: for we are naturally bente, one to ſooth vp an other in ſinne, and no man to eſpie any fault, ſpecially in his friende and acquaintaunce: at the leaſt if we ſhall ſee it, yet we will not ſee it. But the holie Ghoſte is farre from the vpholding of anye ſuche kinde of paſſing by ſinnes and offences: for hee meaneth that couering of them by louing admonition.

nition and priuate exhortation, whiche in cauſing a man to be aſhamed of them, and to leaue them, blotteth out the memory therof both before God & man.

Iam. 5. 19. & 20. So doth the Apoſtle Iames expounde this couering of ſinnes: *Brethren if any of you haue erred from the trueth and ſome man haue conuerted him, let him know that he whiche hath conuerted the ſinner from going aſtraye out of his waye ſhall ſaue a ſoule from death, and ſhall hide a multitude of ſinnes.*

Mat. 18. 15. To this doeth our Sauiour Chriſte exhorte vs in Matthewe, affirming that if hee whiche hath offended ſhall heare our admonition, and be ordered by it, we haue wonne our brother. That place is woorth the diligent noting: for after that he hath ſpoken of his care for the loſte ſheepe, that leaueth nienetie and nine, to ſeeke that one which was loſt, declaring alſo the ioye that he conceiueth after the finding of this one: forthwith hee maketh mention of ſeeking vp thoſe of our brethren who haue fallen into ſinne or iniquitie, and therefore offended vs: charging vs with the ſeeking vp of them by brotherly admonition, according as it is

Leui. 19. 17. there plainely ſet forth, as alſo in Leuiticus. By theſe teſtimonies it is apparant, that louing and friendly admonition is the way to hinder ſinne, and that diſſembling it, & not admoniſhing our brethren, is the hatred of them, and the procuring of the blaſing abroade of that euill, becauſe we knowe that the Lorde will not ſuffer ſinne vnpuniſhed, but by puniſhing it, will vtter and declare it. Wee therefore in diſſembling it, while that wee ſhall not admoniſhe them to leaue it and ſo to haue it hidde in the mercies of GOD, maye truely bee ſaide to hate them, and alſo to be in the ſame offence and fault of publiſhers and blazers abroade of their ſinne, in as much as through our negligence,

gence, the Lorde is forced to bring to light, that ſo it may be cured . So that we muſt bee farre from this hatred toward them, nay, we muſt ſo loue their credit, leaſt they ſhould be put to ſome open puniſhment and ſhame for their ſinnes, as that the verye good affection that we beare vnto them, and grief to haue them made a publike example of reproch, moue vs by way of exhortation to preuent the publiſhing of it by ſome blaſt of ſore puniſhing from the Lord. Wherein as we are to deale plainely, ſo muſt we alſo deale in the ſpirite of meekeneſſe and mildneſſe, according as we are willed in the Epiſtle to the Galathians. *Brethren, if any man bee fallen by occaſion into any fault, ye which are ſpirituall reſtore ſuch one with the ſpirit of meekenes, conſidering thy ſelf, leaſt thou alſo be tempted.* Gal, 6. 1.

As the faintneſſe and want of loue which leaueth a man in his ſinne, is iuſtly reproued: ſo that bluſtering heat that of a medicine in like manner maketh a poyſon, is no leſſe to be reproued of want of loue towardes the good name and eſtimation of our brother. For there is no man that can eaſily grow into any good liking of thoſe men, in whom hee perceiueth there is no affection towardes him: neither yet can they digeſt ſharpe medicines, though otherwiſe neuer ſo wholeſome, if there ſhall bee no ſugar to make it ſweet withall. VVe muſt therefore take heede leaſt the medicine become vnprofitable by our vnskilful handling of it, and ſo we become no couerers of ſinne, but rather by dealing ſo rudely make him caſt off all care of goodnes, letting the raines goe to all liberty of life with the vngodly, while he ſeeth him ſelfe too hardly dealt with, and the Godly to haue caſt off all hope & care of him. This is the cauſe why the Apoſtle in the Epiſtle to the Theſſ. willing them to admoniſhe theſe 2. Theſ, 6, 15.

as

as brethren, who for their euill conuerſation did iuſtly ſtande excommunicate: *Haue no familiar companye with him* (ſaith the Apoſtle,) *that hee maye bee aſhamed, yet accounte him not as an enemie, but admoniſhe him as a brother.* The nature of man is eaſily carryed to offend in this parte, euen to ſeeme to come into ſome opinion of holineſſe, by counting all others as prophane, and reproouing them, in ſuch a bluſtering maner, as carrieth with it no ſignification at all of louing affection towardes them. We are therfore diligently to obſerue, that our heartes witneſſe vnto our ſelues, the care we haue by our admonition to haue them reclaymed from thoſe ſinnes: and then that we conſider, what manner of dealinge they are moſt like to profite, by that notwithſtanding wee maye deale with ſome more roundely then with others, yet euen thoſe that may ſee them ſelues not deſpyſed of vs, nor yet altogether diſpayred of, that they ſhoulde be in a manner cauſed to fall into the acquaintaunce and fellowſhippe of the vngodlie: and laſte of all that they ſhoulde onely ſee our affections eaſed vppon them, without further care of their good. If there be good affection towarde them in deede, we ſhall eaſily auoyd both the extremes, that neither we ceaſſe to admoniſh them at all, neyther yet in admoniſhing bee ouer bitter towardes them. It is ſure that loue wil moderate both: hauing no other end in reproouing and opening the euill, but to keepe him from perſiſting in it. In the handeling alſo of the matter, this louing affection will direct him, to conſult what manner of dealing is likely to doe moſt good (for all men are not able to beare a like,) that after conſultation had, hee may proceede accordingly: alwayes remembring, that what ſharpeneſſe ſo euer, either the thing it ſelfe, or the diſpoſition

of

of man ſhall require, yet it may appeare, that we ſeeke not to haue the man defamed, but the ſinne cured.

If in this behalfe the matter ſhall bee cleare, both in our conſcience, and the iudgement of thoſe who are accuſtomed to weigh thinges by the wiſedome of the worde, it ſkilleth not though thoſe men holde them not contented, who woulde not haue ſinne touched, in whoſe opinion the mildeſt proceeding againſt ſinne that can be, is too boiſterous.

To conclude this part, let vs bee well aduiſed that we ſpeake not of the infirmities of our brethren, but with this affection and meaning, that either they may be reclaimed, or others feared frō offending in the like, while they learne the great daunger thereof: and that there maye bee no want of loue in vs towarde our brethren, that ſhall ſet our tongues a woorke that way, without meaning of any good eyther towarde him or them that heare vs.

There is an other vice and miſchiefe of the tongue reproued in this commaundement: when the wordes or deedes of our neighbours are by the wante of this loue wroūg either into a ſenſe plaine diuers from their meaning, or elſe not ſo well interpreted as they might be taken, if they had found any indifferent iudge. It is an euill practiſe and miſchieuous, (notwithſtanding it be common at this day) to bring a mans owne wordes againſt him, chaunged into an other ſenſe, purpoſe and meaning, then euer the man had in vttering of them. Whiche is not onely vſuall in woordes taken from the mouth of the ſpeaker, but alſo in ſpeeches penned as plainely as may be. For what is more vſuall with many, then to ſtand ſo vpon ſome one or few bare wordes of a ſtatute, bonde, or obligation, that the meaning of the ſame ſhall be cleane altered, & the true intent

*VVoordes that are wroung into an other meaning then the author had, and expoundinge of thinges into the woorſt parte which might haue a good meaning, if they had an indifferent iudge, are in this commaundement forbidden, as voyde of that loue that the Lord requireth of them towarde their brethren.*

intent and purpoſe of the law maker, no longer ſought for? But as it did not acquite the Iewes of falſe witnes bearing againſt the Lord Ieſus, notwithſtanding they vſed ſome of his wordes, becauſe they had altered his meaning, (wringing his wordes to the building
Mat. 26 61. 61 vp of the Temple of Ieruſalem within three dayes, which he meant of the Temple of his bodie:) no more ſhal it be able before God to diſcharge any man that he hath ſtood vpon ſome wordes of a ſtatute, or obligation: when his conſcience ſhall accuſe him that he hath ſwarued from the meaning and purpoſe thereof. As for the dealing of thoſe men who are accuſtomed to expounde thoſe thinges into a worſe parte, whiche might haue a good meaning if they were indifferently weighed, or for ſome infirmitie ioyned with a good action doe diſgrace and diſcredite the whole: this cõmaundement muſt neceſſarily reproue them, when it condemneth (as we haue heard before) the careles blazing abroade of things altogether euill in themſelues, charging vs with the couering of them by friendly & priuate admonition.

If thinges altogether euill, muſte bee cured with a godly and friendly couert of priuate admonition had for that purpoſe, thoſe then which if they were well weighed might be well taken, muſt find more frindſhip at our hand, then to haue open outcries made againſt them. Neither can it be lawfull for a Chriſtian, where ſome infirmitie or want hath bene found with a good deede, vnder pretence of hatred had therevnto to worke the diſcredite of the whole, and in ſo doing to vndermine the workemanſhip of God, plainly appearing therein. It is wonderfull to ſee our corrupt nature, what poyſon it vttereth in ſuch matters as theſe bee. We ſhall ſee ſome men that are little moued or touched

touched with infirmities and faultes of their owne, (which are not in parte, but wholy euill,) and yet for all that ſo boyling at theſe little, and (as I may tearme them) halfe euils of others, (for ſo they are in reſpecte of their owne,) that a man woulde iudge them to bee great zealous men, when as in deede they nouriſh mõſters at home, and can well enough away with them: yea, which more is, play and dallie with them.

It were good in ſuche cauſes to practiſe firſt vpon a man himſelfe, before hee take libertie to goe abroad firſt to vſe ſome ſharpe dealing with his owne affections, to ſee howe that will worke, before he ſhall miniſter ſo bitter medicines vnto others. For it is an intollerable thing, that great euils ſhoulde liue quietly at home, whẽ little ones are ſo ſharply reuenged abraod. It is ſtraunge that any ſhoulde play with ſinne that is growne to be a monſter, and not to be able to looke vpon it in the childhoode thereof, when it is nothing ſo deformed nor euill fauored. Suche quarrelling with euils not halfe formed in others, eſpecially when there is quietneſſe with many that bee already perfectly ſhapen at home, cannot proceede of anye ſounde meaning or hatred againſt ſinne. We muſte remember the ende why the Lorde hath geuen vs a tounge: which is, that we ſhoulde maintaine loue and friendlineſſe, in communicating the good thinges that lye hid in our heartes and affections, by our ſpeech and talke one with an other. Wherefore wee muſt carefully conſider, that wee vtter no poyſon nor venome that lurketh in our corrupt nature, and is deepely rooted therein, by our tounge & talke one with another. The holie Ghoſt being preuie to our great infirmitie this way, hath in many wordes forewarned vs of the ſlipperneſſe of the tounge, that wee ſhoulde haue it vnder

*The ſlipperneſſe of the tongue is to be taken heed of, leaſt being ſet at libertye to offer*

*Wrong to the credit of our neighbour.*

der ſure and ſafe cuſtodie, telling vs in plaine wordes, that he who ſhal let his lippes goe out at libertie without reſtraint, ſhall ſurely come to diſtruction, according as we are taught in the Prouerbes: *He that keepeth his mouth, keepeth his life: but hee that leteth looſe his lippes, diſtruction ſhall bee vnto him.* And further, the good man is diſcribed to be muſing and meditating what to ſpeak & the foliſh & euil man without any moderation of that member, to bee babbling out whatſoeuer firſt cõmmeth into his head. *The hart of the righteous ſtudieth to anſweare: but the wicked mans mouth babbleth euil things.*

Prou. 15. 3.

Prou. 15. 28.

In this place we ſee that the holie Ghoſte aſcribeth onely a mouth vnto the fooliſhe man, and not a hearte to ponder and conſider his words before, which hearte he giueth vnto the wiſe man, occupying it ſelf in muſing and conſidering how to ſpeake. In the ſame chapter there is yet a clearer and plainer difference betwen the wicked and the goodlye, drawne from their vſage in ſpeech, that the good man hauing wiſedome, and therefore good matter to vtter, doeth notwithſtanding beautifie and adorne it, in entering the conſideration how to make it good, and get grace and fauour vnto it, by obſeruing the circumſtances of fit tyme, place and manner of vttering, which moſt may commende it: whereas the wicked and fooliſhe man, hath neither care of the matter which hee is to vtter, neither yet of the manner howe to vtter it. This vſe and ende of the tounge, to communicate the good thinges of our heart one with an other, to the increaſe of loue and friendſhip amõg men, doth reproue thoſe who are wonte to preſſe vpon others with wordes of wrath and contempt. It ſhal not excuſe him that hath laide reproch or contempt vpon his neighbour in his ſpeach, to ſay that his wordes were no wordes of malice,

Prou. 15. 2.

*Words nipping & taunting our neighbour, what wit and pleaſatnes of ſpeech ſoeuer bee in them are heere condẽned of want of loue toward the name & eſtimation of our brethren.*

lice, but of pleasure and mirth: for euen that pleasant speech that nippeth & taunteth our neighbour, & bringet reproch, contempt, or griefe of heart vnto him, can neuer be so cloaked with the outward shewe of iesting speech, but that the Lord shal clearly see the bitter grief of contempt or disdaine that lieth close within it, and how farre that tongue is from the maintenance of that loue and amity, which increaseth the estimation and credit of his neighbour.

Moreouer, if the vse of the tongue be to communicate the good thinges of the heart, not only these infamous speeches, shalbe brought to iudgement, but also fruitlesse and vnsauoury words, that haue not the fruit and profite of wholesome instruction in them. As we are taught by the Apostle to the Ephesians, that we should let no vnsauoury communication proceed out of our mouth, but that which may bring grace vnto the hearers. For (as we haue heard) the tounge serueth to communicate together the good things of our hart, not the wickednesse or vanitie that lurketh therein: & whereof there is so great daunger, that we are counselled in the Scripture to separate our selues from fooliſh men when we perceiue not in them the lipes of knowledge. It is apparant by this that hath beene spoken, what are the dueties and good works of this commandement, euen the contrary of these afore named. It shal be therefore sufficient in a word to touch them here, because they are here so clearly perceiued in their contraries, which now we haue heard reproued & forbidden in this commaundement. The generall charge of this commaundement is, by loue to maintain and vphold the credite, estimation, and good name of our brother. For our loue must be declared as well by louing and intire dealing with his credite, honour, and

Ephe. 4. 19. Prou. 14. 17.

*The general charge of this commandement, is by loue to mainteine the credit and good name of our brother, vsing our testimonie for the clearing of him, when he shall be wrongfully charged and accused, giuinge also vnto him the help of admonition to cure sinne, least it shold woorke his further discredite, expounding his doings vnto the best parte that any circumstance thereof may in trueth leade vs vnto, and acquainting our tongue not with woordes taunting and nipping, but with speech that hath in it wholesome matter of edifying.*

good reporte, as by louing behauiour towardes his goods and perſon. It behoueth therfore that the loue which we beare toward our brethren, ſhold be fruitfull in the good workes of this commaundement, becauſe this way the inward affectiō of the heart hath her outgoing, and is conuict either of loue or hatred, no leſſe then in his perſon and goods.

As falſe witnes, ſtanding againſt the life and blood of our neighbour, was the thing which in the firſt place (we haue hearde) was forbidden, ſo the good woorke contrary to this, is to vſe the credite of our teſtimonie for the defence of him. The goodnes of ſuch a woorke
Prou. 14. 25. is declared in the Prouerbes in theſe wordes: *A faithfull witneſſe deliuereth ſoules.* What work can be of greater account then to come iuſtly to this commendation, to haue deliuered the liues of men? The good workes of them that by their ſentence execute iuſtice,
Iob. 29. 12. is (according as it is declared in the perſon of Iob) to deliuer the poore that crieth, the fatherleſſe and him that hath none to help, diligently to ſeek out the truth and goodneſſe of their eauſe, to plucke the pray out of the vnrighteous mans teeth. This bringeth the bleſsing of him that was ready to periſh vpon them.

It was forbidden as a ſinne againſt this commaundemēt, to blaze abroad the infirmities of our brethrē. The good woorke that aunſwereth it, is to admoniſhe one another, and ſo to hide ſinne and iniquity, as it is
1. Theſ. 5. 14. written, 1. Theſſalonians: *We deſire you brethren, admoniſh them that are vnruly: comfort the feeble minded: beare with the weake: be pacient toward all men.* It was forbidden vs to expound thinges that might bee well taken, into the worſe part: for ſome litle blemiſh to deface the whole.
Mat. 7. 3. 4. It is commaunded vs to ſhew foorth our zeale againſt ſinnes that be already rype in our ſelues, and to turne

it

it that way to be reuenged vpon them, when it woulde be so gladly occupied in suspecting and surmising euill in others which either is not so at all, or at the leaste not so cleare as in our selues. So that always this be our rule from the sight of our owne sinnes, to proceed to the reproouing of others. In consideration of the end and vse of the tongue, which is to giue forth the good thinges of the heart, we are sent from speech, either bitter or nipping, or vainely and without profite delighting, vnto the wholesome wordes of edifiyng and instructing one another vnto good, as it is written in the Prouerbes: *The heart of the wise, maketh his mouth wise, and addeth doctrine vnto his lippes. His sweete woordes are as an honie combe, sweetnesse to the soule, and health to the bones.* Pro. 16. 23. 24. Pro. 10. 21. Pro. 11. 30.

*In the examination of our selues in this commaundement wee haue to see our dealinges with the name of our brethren vnto these former rules, adioyning with all the first sentence of the lawe against him that continueth not in euery thing commanded, holding our selues vnto the sight thereof, vntill we be led thereby to see the greate benefite of Christ his passiō, & from thence to earnest trauel to walk worthy of that so great a benefite, by yeelding at his cōmaundement these fruites of loue to the name of our brethren.*

The lippes of the iuste man are reported to feede many: and that they know what is acceptable to God and man, and labour to get grace and fauour to that which they doe speake. It is said that the fruit of a righteous man is as a tree of life, and that he, because he winneth soules, is wise: and that hee shalbe filled with good thinges, for the fruit of his mouth: that it is that good vnderstanding and wisedome, that getteth grace & fauour with men, with other infinite testimonies out of that book, directing vs to the right vse of the tōgue. We haue to learne so to examine our dealinges with our neighbours credite and good name, according to these duties here prescribed vs, that we learne truly to humble vs vnder the free mercies of Iesus Christ: and truely to honour him, by shewing foorth our loue towards our neighbor in al good dealings with his name, & subduing those affections, that rise vp against it: that we may giue forth testimonie vnto others, that we are in Christ, because we are dying vnto sinne, and liuing

vnto righteousnesse.

Nowe let vs pray vnto our heauenly Father, that wee may witnesse our loue vnto men, by all faithfull dealing with their name.

## The xi. Lecture vpon the 17. verse.

17 *Thou shalt not couet thy neighbours house, neither shalt thou couet thy neighbours wife, nor his manservaunt, nor his maide, nor his oxe, nor his asse, neither any thing that is thy neighbours.*

THis last commaundement pearceth deeper then the former. Before, the deede was condemned that was hurtefull to our neighbours, and the setled will also and resolued determinations: these were forbidden in the other commaundementes: but nowe the holie Ghost reproueth the desire and lust towardes any thing of our neighbours, notwithstanding there be no ful resolution nor setled consent giuen therevnto. I call it a setled consent, when in our mind we are fully resolued, and haue set it downe, that he will imbrace and followe that (as occasion shalbe giuen) wherevnto our desire, lust and appetite doth leade vs. Desire and longing after the things of our neighbours, as house, wife, goodes, or lande, (which yet are cut off before we sit downe with the deliberate persuasion to take our pleasure of them) are here brought vnto iudgement, and restrayned by this commandement.

*The coueting and longing after our neighbours pleasure or profit albeit that wee doe not giue a setled consent vnto those thoughtes to dwell in them, and so follow after the are forbidden in this commaundements.*

In deed that Lord doth pardon & forgiue vnto his children

dren the euil desiers and longinges of their mind, that are repulsed and beaten backe before they obteine full consent: But it is one thing to dispute what desire vnto euill is in the desert of it selfe, and another howe it is pardoned in the merites of Christ. For in the merites of Christ, not onely the desires, but also the euill doings of his seruants lie hidden and couered. We are then to consider, what reckoning is to be made of the lusting and coueting desires, that solace themselues some good time with their neighbours benefite, when yet they shall be scared from that feast, before their affection shall be filled and wholly satisfied. In the Gospell after S. Luke, wee are charged to loue the Lord with all our heart, with all our strength, and with al our thoughts. Luke 10,27.

While then our thoughts are carried hither and thither, nowe after our neighbour his goods, to desire this house, or this parcell of lande of his: or the estate and condition that now is his, (although wee woulde not wish to inioy it before his death:) being a lõg time holden in these thoughtes, and vanishing in these desires, although nothing be fully concluded to say deliberately in our heartes. These pleasures will we follow: are we not iustly blamed for not louing him with all our thoughtes? Were it not a plaine mockerie of GOD if a man should giue liberty to his thoughtes to pursue pleasures whole dayes and weekes, so that they take heede setting it downe, and concluding fully to wallow in any? Our thoughtes should be wholly taken vp to the Lordes vse, and therefore may they not be let loose after goods or benefits of our brethren with the alone charge to take heede how they fully settle themselues in them, but so they be sure alwaies of that, otherwise to take no great care. This is not by

loue to take vp our thoughtes and direct them to his ſeruice, but by carnall libertie to giue them the heade. And ſurely we may diſcerne a faulte in this, euen by the light almoſt of reaſon: that our thoughtes ſhould rather delight to ſpend themſelues vpon euill or vaine things, then vpon thoſe that haue the greateſt pleaſure and chiefeſt goodneſſe in them. Beholde then it is a faultie thing that our thoughtes runne a rouing after vaine thinges: that they followe the delightes of their neighbours pleaſure or profites, though not greatly ſetled in them, but wantonly wanderinge by them. Why ſhoulde they not bee faſtened with delight and whole conſent vnto good things? Hath not the Lord Paide the price for body and ſoule and all that is in vs? Why thē ſhould not all be keept vnder his obedience, without rouing after our owne deſire? Eyther elſe why ſhoulde we excuſe any thought ſtraying & wandering from him, with this aunſweare, that it hath returned before it was gōe ſo farre as poſible it might? This is no reaſonable excuſe nor plaine dealing before our God: this is not to loue him with all the thought. It were a verie vngodly thing and would be cried out againſt euen amongeſt men, if any ſhould permitte his ſonne not to ſpare daliaunce and delight with young women, ſo that hee made this alwayes ſure, that they ſhoulde get no holde of him by giuing full conſent to ioyne in mariage with them.

This were an intollerable thing among men. And can we thinke, when we ſhall haue delighted our ſelues a long time in the pleaſure of vnlawfull thoughtes, that this will wype out all, becauſe wee are not fully purpoſed to dwell in them? Our thoughtes are maried allreadie vnto the Lorde: they are not at libertie to match them ſelues where it ſhall beſt like them, neyther

ther yet to acquaint them with any ſtrange loue. She is no longer holden as a chaſt wife, that ſpareth not to ſport and pleaſure her ſelfe with others beſides her husbande. It is written to the Corinthians, that loue thinketh not euil againſt him whome it loueth, nor reioyceth not in iniquitie done againſt him whom it tendreth. If then we ſhall loue our neighbours, our thoughtes muſt be kept vp from thinking any euill, or by thought intending any wrong againſt them. For the thoughtes of a man that truely loueth an other, imagineth nothing that he knoweth may hurt him, and therfore hee is further from reioycing and deliting in it. No man can deny, but that we do owe loue vnto our neighbors: therfore may not our thoughts haue liberty by deuiſe & deſire, to hurt, harme, or hinder thē in wiſhing their delights and comfortes from them, or wiſhing our vſe of them, which can not be but with the vexing or annoying of them. When ſuch thinges abound, it ſhal be proued that loue is not perfect in vs: for loue thinketh not euill, neither reioyſeth it in iniquitie. Behold how we are ſent for trial of our loue towards our neighbours, euen to our thoughtes. 1. Cor. 13. 5. 6.

It is a common ſaying, that thoughtes are free, that they pay no tribute any where: and it is true among men, they aunſwere not in any court: But the Lorde God requireth tribute of them, arraigneth them, maketh them hold vp their hand at the barre, keepeth a courte for thē, and ſetteth fines and amerceamentes vpon the heades of them. Wherein, his courte hath the prerogatiue and preeminence aboue all other. For bare thoughtes feare not earthly magiſtrates: but the heauenly Iudge, who ſearcheth the hearte which cannot be ſounded by man, bindeth euē the thoughts vnto obedience, and exacteth dutifull obedience from

them, which they neither may nor can, by any ſhew of right withhold him.

*Our thoughtes are ſomtimes wãdring from duety & yet our deſire not greatly ſtirred therewith euen then we ought to be humbled, that our thoughtes doe ſtayedly keep them vnto good things.*

This matter requireth ſome plainer ſpeech to conceiue the cleare ſight of it. Sometime our thoughtes ſhall be wandring this way and that way, and yet the deſire not ſtirred to hearken after them, or to be ſet aflote with them: yet euen then is matter offered, to hũble our ſelues. For why ſhould not our thoughtes keepe them ſtayedly vppon good things, and ſtand vnto their dutifull ſeruice? And though the Lorde bee content to beare with vs when there is no deſire of longing appetite, why ſhould not we be grieued that any thing in vs ſhould make ſo many eſcapes frõ the Lord, and ſo many attempts to giue him the ſlip? This hath in it matter of miſliking, that there ſhould be any ſuch vntowardnes in vs, and that our thoughts ſhould be ſo vnruly, as euer and anon they are to be called home to giue their attendance. This ſurely ought to humble vs euen in this reſpect.

Moreouer, theſe thoughtes are not onely outſtraying themſelues, but alſo ſolliciting and alluring with them. This alſo cannot but make vs humble, carefull, and watchfull. Remember then, where no deſire doeth ioyne with the thoughtes of our mind, yet is there occaſion why ſuch thoughtes ſhoulde be miſliked of, and we euen to be wearied with them and vexed at them: deſiring after a godly and patient maner to haue this tickle and vnſtable eſtate changed with that, whiche ſhall abyde free from theſe pricking prouocations vnto euils: according to the example of the Apoſtle, who notwithſtanding he had maruelouſly profited in all obedience, and maruellouſly preuayled in keeping his conſent from euil, ſo that he did the euill which he would not, yet in this eſtate & in conſideration of the

Rom. 7. 24.
*Our thoughts haue ſometime our affection and deſire going with them after the profite or pleaſure of our neighbors for ſome*

rebel-

rebellion which he did ſee in him notwithſtanding he gaue no conſent therevnto, he crieth out and ſaith: *O wretched man that I am, who ſhall deliuer me from the bodie of this death?* Miſerable therefore is that Religion of Rome, that telleth a man there is no care to be had of thoughtes, ſo that our deſire doe not with full and ſetled affection followe after them, and bathe her ſelfe in them. Sometimes our concupiſcence, and coueting thoughtes get the deſire and affection of our will, to hearken vnto them for ſomtime, and to conferre with them: which deſire & affection of our will (after ſome better aduiſement taken) letteth them go, and yeldeth not any conſent to ioyne wholly with them. This is a degree worſe then the other, and therefore more to be miſliked: yet notwithſtanding the conſent is not ſetled, without the which the Papiſtes and that religion of Rome ſay that the matter is a matter of nothing, nothing to be weighed or eſteemed of. In this kind, ſomtimes we beate back ſuch temptations very ſoone, when our deſire hath bin but a little while with them, hauing had very little liking of them or conference with them. Somtimes againe, after ſome long time of conference had, ſtanding in a mammering what to do, (ſomtimes liking well to go with them, and reaſoning for them, and anon conceiuing ſomething to the contrary) at the laſt with much wreſtling and much a do, we wring our ſelues out of the hands of them. Here is not yet their full conſent: But what then? Is not the occaſion doubled, why we ſhould bewaile our weakneſſe & lament our pouertie, that ſtand in ſo great danger, to become euen ſlaues vnto ſinne, & to ioyn wholly with it? Is there not cauſe though it be pardoned, that yet it ſhould be acknowledged faultie as it is? and his mercy exceeding great in working our riddance from ſuch a daun-

*little time, and yet afterward do breake off before they bee fully agreed to follow after that which they do deſire: this is a greater offence then the former, and yet no reſolute conſente is graunted without the which the Papiſtes make it no offence.*

*It falleth out ſometime alſo that our deſire is tickled a longe time with the delight of thoſe vnlawful thoughts, which lōg after the things of our neighbers, and yet for all that doe let them gee before we bee fully determined to ioyn with them & to do accordingly: this offence exceedeth the former & for all that, here is not that ſetled conſent without the which the Papiſtes*

*Woulde haue vs to take no care for our thoughtes nor to feare any ſinne or fault in them.*

Iam. 1, 15.

dangerous ſnare, wherein we had intangled our ſelues with ſo great perill as that was? And alſo our owne too eaſie inclination therevnto is to be pitied, bewailed, & confeſſed of vs, yea, & with feruent praier ſo much the more to be holpen. For in ſuch luſts there needed but one blaſt more, & we had been wholly caried with thé, & the conception had bin perfect, ſo that we could not haue auoided after this conceiuing but haue nouriſhed that monſter whatſoener, vntill it had beene brought forth. For cõcupiſcence after conceptiõ bringeth forth ſin. The danger then is great for our deſire to haue any familiarity yea but a time with thoſe thoughts. For if it go hand to hand with them, there is danger of ſuch a ioyning with them, as it ſhall conceiue therof, & nouriſh that monſtrous ſeed, vntill it come forth a mighty and huge monſter. This is the cauſe why the Apoſtle warneth vs to take heede leaſt ſuch deſires make any abode with vs, and be ſuffered any time to reſt vpon vs, leaſt we conceiue by them, and ſo afterwarde willingly and wittingly nouriſh them, vntill they come to light. In the ſame conſiderarion we are warned in the Epiſtle to the Epheſians, that the ſunne ſhould not goe down vpon our wrath: that wee ſhould not ſleepe with thoſe paſsions, & ſuffer our ſelues to continue in them anye time vnrepelled and not driuen back, leſt vnhappily we ſhould conceiue of the comming and continuing together that miſchiefe, which beyng once conceiued, it ſhall not grieue vs to nouriſh, be it neuer ſo vgly and monſtrous in the eyes of others. What ſhal we ſay then to thoſe teachers that ſay there is no danger nor feare, ſaue whé conception is perfected, & the will hath wholy relented, & is with delight ſet down in it? Can there be anye conference about the begetting of ſuch monſters, that ſhal not haue great blame iuſtly laid to it? Cã

Ephe. 4, 26.

thoughtes

thoughts that are maried vnto the Lord, euer approch vnto the bed of ſuch deſires, and not be conuict of faith and fidelity broken with the Lord himſelf? Can ſhe any longer be accounted chaſte, that admitteth conference of long continuance, about the entertainmēt of others beſides her lawfull husband? Yet would the Papiſtes haue ſuch blameleſſe: how often ſoeuer they haue ſuch vnchaſt and vngodly meeting, if by conceiuing & fully conſenting they bring not forth ſinne. The counſel that is giuen vs by the Prophete Dauid is farre otherwiſe, wherevnto no doubt the Apoſtle did allude in the place before alleadged out of the Epiſtle to the Epheſians. For there we are charged, that we ſhoulde ſhake at ſuche thinges, and not perſeuere in them, but deale earneſtly with our hearte againſt them in our chamber, and not ſuffer ſuche continuaunce in meeting, nor continuall meeting, whereby this monſtrous birth and conception might iuſtly bee feared. Pſal. 4. 4.

There is then occaſion offered to ſtande vppon our watch, & to ſtrengthē our affections againſt ſuch coueting deſires, whenſoeuer they ariſe, leaſt this concupiſcence by long dallying with our affections, at length get within them, and ſo ouerthrowe them. The infection of ſinne is ſo vniuerſally diſperſed ouer our nature, that there is no part free from it: for it hath entred and infected the thoughts themſelues, and they are poyſoned with it, ſo that there is deadly danger in following and purſuing after the will of our owne thoughts. The Apoſtle Paule when he ſetteth forth the feareful eſtate that he was in before his conuerſion, & which all men are in by nature (for he putteth himſelfe in the ranke with others) ſpeaketh no otherwiſe of it but thus: That he

*This infection of ſinne is vniuerſally diſperſed ouer our nature & hath infected the thoughts theſelues ſo greatly, that when the apoſtle Paul wil ſet forth his damnable eſtate, he doth ſet it forth no otherwiſe but that he did then followe the will and counſell*

*of his thoughtes.*

Ephe. 2. 3. he followed the will of his owne fleſh and of his owne thoughtes. No other guide had he but runne after the direction of his owne thoughtes, euen then when his eſtate was moſt damnable. We muſt therefore learne to ſuſpect our thoughtes, if we will be aduiſed by the Apoſtle, & not to imagine with the doctors of Rome that our eſtate is good, ſo long as the will (when it ſhal haue wreſtled) at length geteth out, not hauing wholy yelded nor flatly falne downe. Thoughtes therefore running this way after any thing of our neighbours, in ſo doing, make manifeſt declaration of their poyſon and corruption: which if they ſhall haue no reſiſtance, do carie vs headlong through the broade way into deſtruction. If by grace they ſhall be ſtopped and reſiſted, in that grace, god is to be magnified: yet we in that our corruption notwithſtanding iuſtly are to be blamed and admoniſhed, therby to ſeeke for more ayde in that part of our thoughtes, leaſt if that temptation ſhould lye ſore vpon vs, Sathan ſhould that way get entrance into the heart.

It ſeemeth a harde doctrine, that thoughtes, wiſhes, and deſires ſhould be condemned, that lawes ſhould be made for them, and men charged with the ordering of them: and no meruell if it appeare ſo vnto vs, for it appeareth that the Apoſtle Paule would neuer haue ſuſpected any daunger in concupiſcence, luſts, and deſires if the lawe had not ſaid, *Thou ſhalt not luſt or deſire.*

Rom. 7. 7. Nay, it appeareth plainely in that place, that he thought meruelous well of himſelfe, before he came to this commandement. He tooke himſelfe before to be liuing and in good liking towardes God and godlines: but (as he confeſſeth) after he had loked vpon this commandement: and behelde himſelfe a while in this part of the glaſſe, he ſawe himſelfe plainely to be

*It is very neceſſary to examine our ſelues throwly in*

no

no body, a dead man, ſolde vnto ſinne. How neceſſarie then is it to ſifte our ſelues, and to examine vs in this commandement throughly, that we may be humbled vnder the grace of God as appertaineth? For if he ſo ſingular a mā, was not throughly caſt down before he had wreſtled with the iuſtice of God in this commandement, how requiſite is it that we ſhould truely trie vs here, leſt that in ſuppoſing that to be in vs whiche we want, we become careleſſe in ſeeking the mercie of Chriſt, without the which, there is no hope?

*commandement, that wee haue bee truely humbled: for it appeareth that the Apoſtle Paule thought marueilous wel of his life before he came to vnderſtand that in his luſts and coueting deſires there was ſinne & the breach of God his commaundement.*

In this commandement therefore aboue al the reſt it is required that we be diligent and true triers of our ſelues. For thoſe who haue no miſlyking of themſelues, for the luſting and coueting after the things of their neighbors, which they do perceiue to be in their thoughts, haue no Chriſtianitie in them to be accounted of. Euill being miſliked in trueth, wil be miſliked whereſoeuer it ſhalbe, whether in worde, thought or deed. Euill being truely reſiſted, will be reſiſted euen in thought, and therefore certaine it is, that he who neuer hath ſtrouen with euill in his thoughts, hath neuer truly ſtrouen with ſinne. It was meet that the law ſhoulde vtter all our euill, & hide nothing of our vnrighteouſneſſe from vs, that the manifolde corruption thereof might force vs to ſeek the mediator and peacemaker Chriſte: that wee being ſo many wayes conuicted of corruptiō in our ſelues, might wholy giue ouer the opinion of our owne works and meriting, and ſo make much of the mercie offered by Ieſus Chriſt: which is ſo much the more made of, by how much we do more clearly ſee our vtter vndoing without it. If only the act of murther, adultery, theft, and falſe witnes bearing, or the deliberate & ſetled conſent vnto any of thoſe, ſhuld alone com in queſtion in the cauſe & matter of ſinne againſt

againſt our neighbour, many an euill man would hope to make good ſhift: but when thoughts & deſires vnto any of thoſe, are called for & examined, it will cauſe any man to caſt downe his courage, & to fall a pleading of his pardon. As before we were endaungered by the doctrine of Rome, to conceiue ſin, whē they notwithſtanding bad vs liue without any feare (in that reſpect) of ſin, ſo long as we keep our conſent cleare in the matter: So heere (if we ſhall hearken to their doctrine) we come in danger neuer to magnifie rightly the mercies brought vs by Chriſt Ieſus. While we ſee not halfe the need that we haue of him, nor the halfe part of the miſerie that we are in without him. For a man maye make good ſhiftes, if onely deedes and full conſents be asked after, and ſo in his owne iudgement no great benefit is obtained by him that ſhall ſupply that which is lacking in his behalfe, and therfore he maketh no great haſt to ſeeke after a mediatour. But when thoughts & deſires are ſifted, hee muſt of neceſsitie acknowledge himſelfe greatly befriended, if ſo great want of his ſhal by another be founde aunſwered. We muſt looke into this glaſſe of the commandements, and into this infinite nature of luſt, deſire, and concupiſcence, that wee may be confounded in our ſelues vtterly, that our deliuery may be frō the gates of death, that we may knowe how that our ſaluation conſiſteth in his meere grace: for we can hardly be brought to beg abroad, till all reliefe be ſpent at home.

There is no daunger in the feeling and acknowledging of our pouertie: for the Lord hath promiſed, that if thoſe that be heauie loaden with ſin ſhall come vnto him, they ſhalbe refreſhed: neither was there euer foūd anye that deſpayred, who before had not thought too well of himſelfe. All the daunger is on the other ſide, leaſt

Mat. 11. 28.

leaſt we taking thoſe to be no ſinnes which are ſinnes in deede, and ſo thinking better of our ſelues thē there is cauſe, ſhoulde in iuſtice be iudged of the Lorde, be cauſe we woulde not proceed by a right rule to iudge our ſelues. By this that we haue heard, it is plaine, that a Chriſtian muſt walke in feare and care, not onely to conſente to euill towardes his neighbour, but alſo to bee ſtirred and pricked with any, be it neuer ſo little or ſmall delighte therevnto: and likewiſe that our thoughtes are poyſoned, and therefore the daunger great in not bridling of them. The thing then commaunded, is, to bring our deſires, thoughtes, and delightes vnto the good and benifite of our brethren, in matters wherein they are to be benifited: and that we bring not onely handes to doe well to our neighbours, but alſo hearts, thoughtes, deſires, luſting, longing, and delighting therein: according as the Apoſtle teſtifieth of himſelfe, that he was delighted with the lawe of God according to the inner man: wherevnto accordeth the holie Ghoſt in the Prouerbes in theſe words: *It is ioy to the iuſt to do iudgement.* Many haue ben brought to do outward thinges in themſelues good, which neuer had any ioyfull deſire in them to glorifie God with them: but the holie ghoſt worketh in his, not onely a change of workes, but alſo an alteration of thoughtes, deſires and delightes, that their deſires may be holden within that which is good. Wherein it behoueth a Chriſtian to be carefull, euen thus to tranſfourme his delightes: not taking it ſufficient, if he ſhall haue brought thē at any time frō that which was euil, vntil he haue ioyned thē to that which is go od. Let our care be increaſed this way, to haue ſuch de ſire and delight vnto that whiche is good, as may retaine our thoughtes and keepe them diligently occupied in ſuch ſeruices

*The thing commaunded here is, to bring our thoughtes to delight and long after the good and benefit of our brethren, according as he hath commanded:*

Rom. 7. 22.

Prou. 21. 15.

ſeruices. Be it farre from vs to thinke that the grace of God only reacheth vnto the deede and ful conſent, letting deſires and thoughtes take their libertie in their corruption. We muſt confeſſe (as the trueth is) that his grace not onely brideleth thoughts from ruſhing into that which is euill, but alſo giueth them a ſweete taſte in that which is good, and holdeth them greately therevnto. There is no man will deny, but that we ought to delight in that which is good: and ſurely if the delight bee once taken in dooing good vnto our neighbour, it will gather the thoughts together, and aſſemble them to that ioy and delight.

If when the delight is wicked, the thoughts are ſpent therevppon, ſurely if the deſire be chaunged, the thoughtes alſo will reſort greatly thither. Let vs therefore ſeeke after the grace of God, not onely to ſeaſon our deedes, but alſo our thoughts and delightes therwith, that our ſtudie and thoughtes may be occupied in that which is acceptable to him. For if ſome deedes ſhal at ſtartes be done of vs, but the heart neuertheleſſe vnchaunged in deſires and delightes, it ſhall not profite vs. The vnderſtanding that Chriſtians haue of their eſtate, howe it fareth betweene God and them, is better taken, and hath ſurer proofe and more certayne teſtimonie from their deſires and inwarde affections vnto the lawe of God, then from their outwarde doing of thinges commaunded by the lawe. Euill things may be left vndone for feare of puniſhment, for deſire of commendation, or auoyding of euill ſpeech, or for that we are not tempted with them, when notwithſtanding the heart ſhall not in any reſpect miſlike of them.

Good thinges alſo may be done for prayſe of man, for hope of merites with God, when yet the affection

ſhall

ſhall nothing be moued that way. And this is nothing before God, to auoide euill from thy hande, but to imbrace it neuertheleſſe in thy heart, or to do good with thy hand without any deſire of the heart. So that both in euil deeds left vndone, and alſo in good deeds done, we may bee deceiued. But if the inwarde affection of the hearte ſtande deſirouſly affected after that which God hath commanded vs to doe vnto men, and hatefully affected towardes that which God hath forbidden, this change cannot be wrought there, but by the ſpirite of God alone. As for the praiſe or diſpraiſe of the people, it reacheth nothing ſo farre. Let vs then embrace this deſire vnto the dueties commanded vs, not giuing any reſt vnto the Lorde in our prayers, before we ſhall obtaine this inwarde teſtimonie which is aboue all exception to bee taken againſt it: and without the which outwarde doinges are of no account before the Lorde, who loketh into the affections of man and embraceth a chearefull and delightfull giuer.

Here are thoſe men confuted that woulde driue affections out of the fleſhe, and kill nature attemptinge ſuch thinges as vtterly tende to diſtroy it: as if the nature of man ſhoulde by regeneration become altered into the nature of Angels: where as regeneration killeth not nature but reſtoreth and repaireth it: deſtroyeth not the affections, but tranſſourmeth them from that euill which naturally they are inclined vnto, into that which is good and commanded of God. The angrie man may not thinke his conuerſion and regeneration to bee good, if he ſhall bende himſelfe neuer to bee moued with anye thing at all: but if that hate which ſometime he felt vnto euill, be nowe as feruent vnto that which is good, then is his conuerſion approued before God. The couetous man is not then con-

uerted, when he ſhall haue driuen all deſire and thirſt after worldly commodities out of his minde, vnleſſe that deſire be repaired in him, to beſtow and vſe thoſe commmodities as God hath commanded. Neither is that man gone ſtraight waye out of the worlde, that hath betaken himſelfe to a wilderneſſe and cloyſter to haue no dealings in the worlde: but hee that in dealinges of the worlde hath keept himſelfe vnſpotted of the worlde, vſing the thinges therefore as if he vſed thē not, hee may truely ſay hee hath lefte the worlde.

*In the examination of our ſelues in this commādemēt, we are diligently to loooke into that infinite nature of luſting and longing after the things of our neighbour whiche are forbidden, ſetting by it the rigour of the Lawe, whiche accurſeth him that ſhall not continue in all thinges commaunded in the lawe to doe them & therfore maketh him ſubiect to the curſe of God, euen for euery thought that hath longed after anye thinge of his neighbors: ſo ſhall we bee forced to giue ouer the claime of righteouſnes in reſpect of our own doings, and wholly depending vpon the merites of Chriſt, begin diligently to purifie our thoughtes that they may be delighted to occupie thēſelues aboute the good of our brethren.*

In all theſe dueties towardes our neighbours, wee may neuer forget this which hath partely beene touched before: that if it were poſsible for vs to performe all deuties vnto men, and yet not doe them in obedience vnto God, according vnto the rules whiche before we haue learned, it were vtterly to be abhorred. For what auaileth it to deale well with men, & in the meane time to defraude the Lorde of his glorie? Let vs learne throughly to examine our thoughtes, not onely blaming thoſe that fully concent, but euen warring with thoſe that any whit delight them ſelues in coueting and deſiring that which appertaineth vnto others: ſo ſhal we ſee whether it bee an eaſie matter to loue our neighbour as our ſelfe or otherwiſe? ſo ſhal we alſo clearely giue ouer the title of righteouſneſſe in regard of our own doings, & wholly depende vppon the free merites of God in Chriſt: proceeding in the confidēce therof, with good courage to purifie our thoghts, that we may not only do good with the hand, but euē with the longing deſire of our thoughtes. For the accompliſhment wherof, let vs cal vpon God in the name of his ſonne, ſaying as he hath taught vs.

Our Father which art in heauen hallowed be thy name, &c.

# The twelfth Lecture vpon the first to the Corinthians. Chap. xiii.

4 *Loue ſuffereth long: it is bountifull: loue enuieth not: loue doth not boaſt it ſelfe: it is not puffed vp.*
5 *It diſdayneth not: it ſeeketh not her owne thinges: it is not prouoked to anger: it thinketh not euill.*
6 *It reioyceth not in iniquitie, but reioyceth in the trueth.*
7 *It ſuffereth all thinges: it beleeueth all thinges: it hopeth all thinges: it endureth all thinges.*

WE haue learned out of thee Law, what ſeuerall dueties they bee, that wee owe vnto God, and alſo vnto man: but in the Law we are not only charged to doe thoſe dueties there appoynted to be done and to forbeare the contrary, but alſo of loue to doe them, and of loue to keepe vs from the other. Therefore it ſhall bee expedient to examine what properties bee in loue, neceſſarily adioyning vnto the ſame: whereby we muſt iudge of our ſelues, howe it fareth with vs: whether that affection (without the whiche all doyng of good, or ceaſing to doe euill is to no purpoſe) ruleth in vs both in our doinges, and alſo when wee ſhall abſtaine from doing. The properties and fruites of loue, are in no place better ſet foorth then in the former Epiſtle to the Corinthes, from whence I meane to giue ſome light, thereby the better to ſee into loue the nature of it, and how greate thinges are conteined in it. Where the firſt note giuen to knowe it by, is, that *It ſuffereth long*, or is patient: a property 1. Cor. 13. 4.

that moderateth the heate and hastinesse of of a mans mind, that he followeth it not, in the boyling appetite and desire thereof.

*Loue suffereth long being voyde of that hastinesse that is easily offended and ready to reuenge, and also of that disposition which albeeit it haue no greate inclination to reuenge, yet being offended and displeased is readye to let fall the former affection, ceasing any longer indeed to declare the same, whereas loue hath in very deed, this as a principall marke to know it by, that it bursteth thorow offences & lets, to witnes good wil to the person that is loued.*

Prou. 14.29.

Pro. 19.11.

This patience and moderation of our affections, hath great commendations in the scripture: especially the booke of the Prouerbes paynteth foorth the excellency thereof in so many places, and with so great tytles, as I can not but giue you a taste of some of them. In the fourteenth chapter of that booke, it is thus writ ten, *Hee that is slowe to wrath is of great wisdome: but hee that is of an hastie minde,* (or to giue it you as it is there woord for worde, he that is of a short spirite,) *exalteth follie.* In this place we see this slowneſse vnto wrath is not barely ioyned with wisedome, but with the excellencie of wisedome. For so it is said, he is of great wisedome that is slow vnto wrath.

It is a degree and profiting in wisedome, which not all men, no, not all wise men haue atteyned vnto, to moderate the headie and hasty affection of an angrie and passionate minde. Likewise in the same booke thus speaketh the holy Ghost: *The discretion of a man deferreth his anger: and his glory is to passe by an offence.*

A marueilous commendation, that it should be the glorie of a man, to put vp offences: that he should haue no manhoode in him, or matter to boast of any thing worthie of a man, that hath not learned to passe by offences, and to quallifie his affections, euen towards transgressions and iniuries. Nature teacheth vs a clean contrary lesson: that it is the glorie and zeale of a man to pursue the infirmities of others, and reuenge our affections the heate and displeasure of them therevpon: and that he is a beast and no man, that will let goe wronges, transgressions, and iniuries vnreuenged, especially, if they shall haue touched himselfe. But the spirit

ſpirite of GOD teacheth vs that it is loue that findeth a way to cure a tranſgreſsion, and yet notwithſtanding to couer it, and to reſerue a place to couer it, vntill it ſhall be cured, as it is written in this booke.

Moreouer we reade in the Prouerbes, that he ſhall be taken for proude, arrogant, and ſcorneful, that doth his woorkes in the wrath of pride. A good teſtimony to tell vs, not only what beginneth this wrath, (whiche is pride indeede, and therefore is fitly ioyned with it in this place in calling it the wrath of pride,) but alſo, what is ioyned with it alwayes: which is, that ſuche a one, as he is, ſo ſhall he beare the name and reproche of an arrogant, hautie, and ſcornefull man. Prou. 10. 12. Prou. 21. 24.

In an other place of this booke, the holy Ghoſt cõpareth that man that cannot refraine his affection vnto a citie broken downe, and without walles: but I muſt conteine my ſelfe within theſe fewe teſtimonies for that purpoſe: for it were a very great labour to ſeeke out all that is ſpoken hereof, if I ſhoulde goe no further then vnto this booke. This patience and long ſuffering, being as we haue hearde ſo excellent, euen the glorie of a man, may iuſtly claime the firſt place among the properties of loue. For what can bee more fit to vphold loue, then to be of a patient ſpirite, when matter is offered and occaſion to breake loue and hartie good affection? He doth iuſtly deſerue well of loue, and to haue his praiſe in all the fruites that followe it, who ſhall by patience vnderproppe it, when it ſhall be aſſaulted and ſhaken by hatred or euill dealing howſoeuer. As for that man, who then letteth loue fall downe, when ſoeuer any burthen of diſpleaſure, offence, or vnkinde dealing, ſhall be layde vppon him from the man whom he pretended to loue, he declareth plainly, that he neuer taſted of true loue, and hartie Prou. 25. 28.

tie affection, the first and principall note whereof is to be patient and suffer long.

Let him cease therefore to make any account of his loue, who hath not made reckoning to vphold it in iniuries and displeasures. And let him also ceasse to bragge of any loue that he hath borne vnto any, who neuer was tryed to haue mainteined it, through the vncourteous dealing of that man in any respect or other. For who is he (if he be not a monster of men) that can not liue peaceably with them, who neuer shal displease him? But then it is thanke woorthie, when our loue by patience shall ouercome the vnkindnesse of others. This note of loue is cleerely seene in that loue, which mothers beare to their children: howe much frowardnesse and causeleſſe crying do the mothers not only patiently beare at the hand of the child by loue, but also appease, not otherwise then by giuing of them somthing to quiet them withall: by loue rewarding rather then reuenging their frowardnesse. There is loue, and therfore the chief property therof cannot be wanting, which is to be patient and long suffering.

The little bearing and forbearing one of another, both publiquely and priuately, doeth plainly speake, that loue is to be found in the nature of man, but is an especiall gift of God. For so sicke are we of selfe loue, and so voyd of loue of others, that not onely we can not passe by the transgression of our brother, and by a louing hiding of the same, cure it, but also we can hardly abide, that any shoulde in any thing (though not euill) either in opinion or affection be deuided from vs. Nay, which more is, oftentimes we should haue all our friends beare an heauie countenaunce towardes him, whom we for priuate causes haue begunne to mislike, But true loue is patient and suffereth long, forgiuing

others

others, euen as God for Christ his sake hath forgiuen vs. Neither is there any thing in vs worthy of praise in this worke of loue, if this patience and long suffering be absent. Ephe. 4. 31.

For as much therefore as both there hath been and shall be also to the end of the world in the children of God weakenesse and wants both in iudgement and in affection, it is most necessary for him that shall haue dealing with any whosoeuer, to craue earnestly at the handes of GOD, for this excellent stay of loue, whiche is called patience or long suffering, without the which it will be impossible to liue Christianly in such society how small soeuer: especially is this gift necessarye in these latter dayes, where all places and persons almost are full of offence. It is to be obserued, that this propertie of loue is not onely at variance with hastines that is so soone displeased and so easily offended, but also with that other extremitie, when a man is so ouerwhelmed with displeasure conceiued, as that notwithstanding he burst not out into heat, yet he suffereth his affection towardes the man altogether to quenche in him, ceasing any more to shew forth the fruites of a louing heart.

Therefore in few wordes to comprehende the nature of this propertie of loue, it is that good affection which passeth through vnkindnes to vtter it selfe, and breaketh through displeasures to make it selfe known by louing deedes, being in very deede the power and worke of God, and therefore able so strongly against such strong lets to preuaile. It is also saide of this loue that it is *bountifull*, a second note or effect to discerne it by. The word signifieth him that is curteous, gentle, and ready to pleasure another, which is rather the cause of bountifulnesse, then bountifulnesse it selfe. For *Loue is bountifull, readie to pleasure and benefite the partie loued hauing as it were a grace and facility therein, and therefore*

*plentifull and aboundant in the duetigs thereof.*

when the heart ſtandeth ſo ſweetly affected, it cannot eaſily be letted from plentifull witneſsing of the ſame as occation and abilitie will permit. That this is a propertie that cannot bee ſundered from loue, it doth appeare in the loue and affection which parents beare vnto their children. Howe gentle are they to them, how ready to ſeek the pleaſuring of them, how plentifull and liberall therein, which commeth wholy of a tender affection towards thē. This fruit of loue is fitly ioyned vnto the other: for when a man cannot onely beare the diſpleaſure and vnkindnes of men, but alſo is of a gentle and franke diſpoſition, ready to deſerue well of mē, how can ther be any thing more required: For his patient ſpirit will not eaſily take offence at the euil dealings of others, and his mild affection will as hardly vſe euil dealing towards other. Therefore peace is ſoone purchaſed & long continued, where there is plentie & ſtore of ſuch affections. Euery man may ſee how hard a thing it is to find either of theſe fruites of loue. For wher is that man almoſt to be found, that wil beare any vnkindnes, at the hands of an other? or wher is that gentle diſpoſitiō, that hath a grace & facility in readines to do well vnto an other? If any ſhal haue obteined the one, he thinketh it therfore almoſt an vnlawfull thing to requeſt the other at his hands. For if it be a man that can beare ſomewhat with the vntowardnes of others, he taketh the deſart therof to be ſo great, as that it were not lawfull to look for any courteous dealing from him, but to holde themſelues well ſatiſfied with that other ſo as euen that were to bee vnthankfull for it, if they did but ſeeme to require any thing to be added more to it. Likewiſe if any be found of a gentle & ready affectiō to pleaſure others, he thinketh his ſo doing, to carie with it a diſpenſation and priuiledg

priuiledg for his not bearing of kindnes at the handes of others: ſo harde a thing is it to match theſe two together. But how harde ſoeuer it be to finde theſe two coupled together in any one, yet this is an aſſured truth that wherſoeuer loue is, there are apparent tokēs of thē before. There is both patience towards infirmities, & redines to deſerue wel of thoſe how many ſoeuer we ſhall loue. It is lamentable to conſider how far the dealings of men ſwarue from theſe properties. Euerie man ſaith he is in loue and charitie with all men: yet if he ſhall be neuer ſo little offended, he can not be keept either from plaine reuenging, or at the leaſt from letting all good liking of a man. And as he cannot bee keepte from reuenging, no more can hee be dragged and haled to well deſeruing of any: yet for all this perſuadeth him ſelfe, that all the loue and charitie that is required in a man, dwelleth plentifully in him: ſo vnſkillfully and vncharitably do we iudge of loue & charitie: as if he loued a man, who were not prouoked by any affection boyling in him to hate, or at leaſte to miſlike him: whereas in verie deede loue is a tender liking conceiued of a man, and ſo greatly delighting & affecting of him, that hee maketh him both meruei-lous apt and eaſie to doe whatſoeuer maye pleaſure him, and alſo verie harde by any greefe or diſpleaſure to let go the good liking that once he hath cōceiued of him. The worlde knoweth not this affection, for it is the ſpeciall worke of Gods grace. It needeth no long ſpeech to declare that the world is not acquainted with it: for euerie man almoſte is careleſſe in offending o-ther, ſo farre is hee from this affection that is ſo ready to pleaſure: and euerie man alſo is impatiente of the leaſt diſpleaſure that may be offered from any other. This that hath beene ſpoken of the rareneſſe of this affection

fection which we call loue, may not beget in vs a diſpaire to come by it, but a care earneſtly to ſeeke it wher it may and will bee had, of ſo many as in the carefull deſire thereof ſhall multiplie their petitions and prayers to God for it. Which muſt bee ſo much the more feruent and often, as this age hath moſt neede of it, & is furtheſt from acquaintance with it.

*Loue is not enuious, for the man that loueth, taketh himſelfe to be as it were one and the ſame, with the partie whom he loued and therfore after a manner intituled to his praiſes. So that he doth wiſhe his eſtate to be better then it is, and oftentimes reporteth ſo of it. ſo farre is he from enuying of the ſame.*

This is alſo a note of loue to deſcerne it by, that it is not enuious *Loue* (ſaith the Apoſtle) *enuieth not*. This tender affection of loue that knitteth the heart of one vnto an other, is ſo farre from enuying the graces or giftes of God what ſoeuer in any other whome he loueth, that he wiſheth frō his hart, that they were more and better then they are. For trial of the trueth herein, let vs conſider of the affection of parentes towardes their children: where wee are ſure that Nature hath planted loue, and therefore this note of not enuying which alwayes accompanieth it, cannot be wanting there. What parentes were euer found that did enuie their children, bycauſe there were ſuch plentie or ſtore of giftes in them? nay, we ſee the plaine contrarie, that they are greatly delighted to heare them prayſed of others for their gifts, and much giuen to ſpeak of their praiſe themſelues: ſometime thinking and affirming thoſe giftes which they haue, to be more and greater, then in deed they are: nay, ſometime imagining that to bee in them in greate meaſure, whereof in deede they neuer had any portion, no not the leaſt parte: ſo farre are they from any inuying of them: for by loue they are ſo as it were made one, that the prayſes of their children they take to bee a parte of their owne cōmendation, which willingly they would not loaſe.

This loue doeth ſo ioyne together and vnite them, that there can nothing be taken from the one, but the other

other taketh himſelfe to be maimed thereby: as if he had loſt ſome limme or ioynt of his owne. For this affection maketh them to growe both into one: and who hath euer enuied the good or benifite that he receiued by ſome member of his owne bodie.

The ſcripture teacheth vs that we are all members of one body, and that wee haue our parte of the profite that commeth by the giftes of others, through the merueilous working of God. What madneſſe therefore were it to enuie our owne commoditie? There can bee no greater token of an hatefull man, then is enuie: neither is anye plainer proofe that wee are diuers from the bodie of Chriſt, then to enuie the giftes of the members thereof.

There is great diuerſitie betweene loue and enuie, for he that loueth taketh himſelfe to bee benifited in the benifite of him whome he loueth: himſelfe to be prayſed, in the prayſes of that man whome he liketh. The enuious man on the contrarie parte, thinketh that an other man is not prayſed: but in the ſelfe ſame he is diſprayſed: that an other cannot be profited, but that in the ſame he is hindered: & therefore ſtormeth whē any thing is attributed to an other, as if in that deede ſomething had been taken from him ſelfe. Thus in all things the enuious man dealeth as if it were a ſtranger from the other: the louing man as if hee were not diuerſe, but one with the other, and a verie parte & member of the ſame. Let vs therefore keep our ſelues farre from this enuie, the trueſt token that can bee of the abſence of charitie, and al the true feare of God or fellowſhip with his members.

For the driuing away of enuie, we haue firſt to deale with our heartes, to perſuade them, (as the truth is indeed) that we haue our benefite and profite in their giftes.

gifts, no leſſe then the eye hath benefite from the foot, or the foote from the eye : which is brought to paſſe by the ſecret and woonderfull worke of God. Secondarily, that wee are of one bodie, and that therefore we are intituled after a manner to the prayſes , commodities, or benefites that doe redounde vnto them. Thirdly, that the Lorde is the Authour of this diuerſitie in giftes, and that therefore the enuying of others for their giftes giuen vnto them, is indeede to picke a quarrell with the Lord who hath giuen them , and to vtter our miſliking of his diſtribution and diſpoſing of matters among men. And how dangerous a thing it is to controll the Lorde, I leaue to them to conſider of at their leaſure. Laſt of all, to feed our affection here in is to bring a continuall torment vpon vs. For when will there ceaſſe to be diuerſitie of giftes in men? And if we be grieued when others haue that which we haue not, when ſhall wee ceaſſe to bee vexed? Shall there not bee this diuerſitie vnto the ende ? Shall there bee any time when all the bodie ſhall be but one member? Let vs not imagine that when we ſhall giue our heartes leaue to enuie ſome one , that this affection will dye when he is taken away, or when wee ſhall haue preuayled againſt him : nay, it is made by that meanes ſo much the more ſtronger: and as for the occaſion, it neuer dieth.

For there ſhall bee alwayes ſome that ſhall deſerue, and iuſtly haue true praiſe & eſtimatiō for ſome thing, which we haue not, and therfore cannot come to haue the praiſe of it for our ſelues. Indeed the next way to haue the glorie of it, is by loue to bee as one with the true owner thereof.

To encourage vs to this loue that driueth away enuie, let vs remember that in driuing it away we ioyne with

with the Lorde, who hath thus appointed it. We approue his doings as good: we acknowledge by thankfulneſſe and commoditie that we haue of them: we rid our ſelues of an infinite and endleſſe torment. To conclude this property of loue: it is requiſite that we often conſider, how vnworthy we are of thoſe benefites that wee doe inioy, to learne, both to bee contented with them, and to be thankefull to God for them, and to keepe vs in ſuch thankfull remembraunce thereof, as may make vs ſtudious to walke woorthy of them, to ſee ſo great goodnes of God towards vs therin, as may keepe vs occupied in care, how by duties we may aunſweare them: alwayes taking heed, leaſt we ſhould become vnthankfull, euen for the good which GOD did meane towards vs in thoſe gifts, the poſſeſſion whereof he hath giuen vnto others.

As loue is voyd of enuie, ſo it is reported here by the holy Ghoſt that it is voyde of all dealing inſolently, frowardly, or ſtubbornly, (for ſo ſoundeth the woord:) and that it is not puffed vp with pride againſt him whom he loueth. Moreouer, that it doth no vncomely thing againſt him, without hauing due regard of the dignity of the man, his degree, eſtate or condition what ſoeuer.

*Loue doth not boaſt it ſelf it is not puffed vp, it diſdayneth not, for loue conceiueth ſo highly of the thinge loued, that it thinketh no ſeruice to be humble & duetiful inough to ſuch deſerts. And therfore it cannot deale proudely nor frowardly with the partie loued, neyther yet vnſeemely, but ſo as the eſtate thereof requireth, that is tenderly & as it were ſeemely with the afflicted condition, not diſdayning thē in it, thogh neuer ſo miſerable, neither yet*

Theſe thinges are expreſſed in three woordes in the Text, and may be expreſſed in theſe three words thus: that loue dealeth not frowardly, proudly, nor vncomly. Theſe thinges doe I ioyne together in ſpeaking of them, becauſe they are of ſuch affinitie one with an other. Where true loue is, there the man who loueth is ſo perſuaded of the excellēcie of the other whom he loueth, and ſo rauiſhed with the admiration of ſome one or other thing in him, that in his iudgement there is nothing, no not in himſelfe like vnto it, or worthie

of

*dealing ſo roughly or careleſly, as doth litle beſeeme ſo piriful a condition to be dealt withall.*

of it: with the which he is ſo delighted, & in loue with all, that oftentimes hee thinketh himſelfe happie, if the ſubmitting of himſelfe to any ſeruice or paines for him, may be accepted of and taken in good woorth at his hands. For the thing which he is in loue with all, appeareth ſo glorious in his eyes, that it darkeneth not onely ſome little thing in himſelfe, but euen that which is the beſt in him, and that which before he made moſt reckoning of, now being ſet by this which he is ſo enamoured with, appeareth ſcarce ſufficiently worthy to ſerue it,

A true proofe of this nature, that it is in loue, maye be taken from that Prouerb which is receiued among vs, which is, That loue and Lordſhip can brook no felowſhip. For loue magnifieth that which it loueth ſo greatly, that it can ſuffer none to be fellowes with it at the worthines which it cõceiueth therof, but will haue all other with all ſubmiſſion to giue place therevnto. It was no doubt long tryed experience that brought this into a common ſpeech, and we haue the triall of it in the loue that we beare towards our ſelues. For our nature cannot like of ſuch a praiſe, wherein others are thought as good as we, hauing equall commendation with vs. We eſteem it nothing, if we be not ſo magnified, as al others be put vnder vs, in that degree & meaſure of commendation.

We ſee it true alſo in that loue that the wicked man beareth vnto the harlot and wicked woman: when once loue is kindeled in his heart, he abaſeth himſelf to all kinde of ſlauerie: forgetting euen the dignitie of a man is his ſubiection or rather ſlauerie vnto her: and all this commeth, becauſe there is loue kindled in his heart, the nature whereof is to holde a man in a wonderment at the dignitie and worthineſſe thereof, euen

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ſo greatly, that all thinges in himſelfe acknowledge ſubiection therevnto.

Therefore to apply this vnto the matter whiche we haue in hand: where loue is, there can be no froward & peeuiſh dealing, no ſwelling and ſetting vp of him ſelfe, and his owne giftes againſt him whome he loueth, no vncomely, or vnreuerent behauiour in ſpeach countenance, or deede, towardes him, other thē the place, worthines, or condition of the man requireth. For loue thinketh not that the thing loued is ſufficiently aduanced vnleſſe all other become therein abaſed. For as wee ſaid before, Loue and Lordſhip, will abide no fellowſhip. It is profitable to obſerue the diuerſitie of theſe thinges that loue driueth away.

Sometimes a man for want of loue towardes an other, dealeth frowardly and ſtubbernely with him: other ſometimes a man ſhall deſcerne no inſolent and crooked dealing albeit there be inward ſwelling, and ſetting vp of himſelfe againſt him in his heart and ſecret thought. It may be alſo that both thoſe be lacking and yet for all that, no loue reigning in him, which is perceiued herein, that he doth not with reuerent eſtimation thereof, humbly acknowledge the graces and giftes of God in the partie loued, and himſelfe alſo dutifully indebted thervnto: or els that he entereth not into ſuch a conſideration of that eſtate that hee is in, whereby he is moued to deale ſo reuerently or tenderly, as vnto that condition, (whether it be proſperous or miſerable) or vnto that man, (whether he be ſtrong or weake) by good right apperteineth. Which declareth plainely that he wanteth loue, whoſe propertie is to deale comely, either ſo humbly as beſeemeth thoſe giftes and great graces of God, or elſe ſo tenderly as his afflicted condition doth require. The crooked & croſſe

dealings,

dealings, the hautie hearts declared by high lookes do plainely ſpeake, that loue is a pilgrime among vs. But if the not reuerent ſubmitting of our ſelues vnto the graces of God in another, and not dealing with thoſe that be in neceſsity and in diſtreſſe ſo tẽderly and lawfully, as vnto that perſon, thoſe gifts, or that condition apperteineth, be added vnto theſe, in whom ſhall we not finde one of theſe three reigning and bearing rule? So rare a gift of God is loue, and ſo much lyeth hidde therein.

The opinion that commonly is receiued of loue, what it is, commeth no neerer vnto loue indeede, then doth blacke vnto white, or light vnto darkneſſe: which thing to be true we ſhall eaſily diſcerne, if either we looke vnto ſelfloue, or into the naturall loue that parents doe beare vnto their children. For concerning this laſt poynt of not dealing vncomely, but obſeruing with all reuerence the dignity of the man: how plainly may we obſerue this in ſelfeloue? That taketh it ſelf then rightly regarded, when with reuerence and lowly ſubmiſsion it is honoured: and when a man ſo aduanceth him, that he doeth with all lowlineſſe put himſelf vnder him. For loue findeth ſuch worthineſſe and dignitie, as may, by good right, (in the iudgement of him that loueth) claime reuerence and ſubmiſsion therevnto.

The reaſons to perſuade vs to this humble reuerẽcing of the giftes of GOD in men by loue, and to forbeare froward dealinges with them, pride and ſwelling againſt them, or vndutifull regard of them, are many, & thoſe weightie. For firſt of all, they are the giftes of God, and therefore he may not want his honour in thẽ. Secondly, our gifts how good ſoeuer, are appointed to ſerue them, and the more we haue, the greater

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ſeruice is required at our handes: neither may their neglect of dutie towardes vs, be our diſcharge for want of dutie vnto them. Beſides this, they haue gifts which we want. Moreouer, we do not ſee their giftes ſo defaced and ſtayned with infirmities, as we do well knowe that ours are (if we know our ſelues:) whiche can not but perſuade vs more highly and reuerently to eſteeme of them, then of our ſelues. For be it that we do know great infirmitie in them, yet it is ſure, that if we do know our owne ſelues truly & throughly, we ſhall vnderſtand that there is more lacke in our ſelues then we can charge them withall. For what we want in meaſure, we are ſure to haue it in number. If they ſhall be infected with ſome one of few notorious offences, which we are free of, we are priuie to ſo great a number within our ſelues (howſoeuer we be ſhort in the weight and meaſure of ſome ſinne which they are infected withall) as will match the heynouſneſſe of their offences.

This that hath been ſayd, that our gifts are by the Lord appoynted to the ſeruice of our brethren, in conſideration wherof they are our betters: that their gifts are not knowen vnto vs to be ſo defaced with ſinne, as we are ſure ours are, is ſpoken to this end: that we ſhould by thoſe and ſuch like conſiderations be drawen to honour the grace of God in them. For we muſt ſee ſome great thing in them, before we ſhall in truth behaue our ſelues reuerently, and not careleſly or vnſeemely towardes them. He that loueth hath in him reuerence towardes him whom he loueth, and is voyd of this vncomlineſſe, that knoweth not dignities, degrees, callings, giftes or conditions of life: which reuerence muſt partly ariſe of that which we conceiue to be in them, which we muſt ſearch out, (rightly examining

ning the worthinesse thereof,) that we may be forced to haue that loue, liking, and estimation of him, which may driue vs from all stubborne, proude, and presumptuous dealing: yea from all vncomelie and vnreuerent dealing towardes him, making his excellencie, to humble vs euen in that wherein we did moste glorie. Thus must wee trauell with our heartes to finde out some great thing in him, for we can hardly bowe vnto nothing, or by loue reuerence, but where we shall haue found some worthinesse and cause thereof, yet if there be no great thing in the man, the Lords authoritie must steppe in, to obteine this loue towards him, who hath appointed our giftes to serue those that haue neede of them

*Loue seeketh not her owne.*
*Loue is so occupyed about the thing loued, that a man may easily discerne in it, a neglecte of priuate profite and pleasure ofte times in respect of the regard to that which is loued.*

Loue is also perceiued by this propertie, that *It seeketh not her owne thinges*: This is set downe also in this place, as a token and sure marke of it: the meaning whereof is not that loue letteth go all care and regarde of it selfe, but that it is so careful of that which it liketh, that in regard therof, it is often negligent about it self, not inioying al the libertie, pleasure, or commoditie, that lawfully it might haue. A proofe of this may bee had in parents, whom nature hath taught to loue their children: they seeke not with how litle charges they might be discharged of them, in putting them off their hands to bee apprentises of some occupation, whiche may be done with smal charges, and is verie lawful for them to doe, whereby also they themselues may bee the better able to liue, as beeing with so litle coste vnburthened of them. They enquire not thus with howe litle charges they may bee bestowed, but will straine them selues oftentimes aboue their abilitie, liuing very sparingly and hardly at home, to maintaine them at learning, or at some other thing likely to procure their

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preferment.

This is loue whiche ſeeketh not her owne thinges: which teacheth them to forgoe that pleaſure or profit which lawefully they might inioy, to pleaſure and profit their children whom they loue. This propertie of loue did Paule plainely declare, when that he did not burthen the congregation as lawfully he might. By this propertie of loue it commeth to paſſe, that men hauing once learned what is lawfull, begin to inquire then whether that ſame be expedient to be done or otherwiſe, becauſe notwithſtanding that it bee lawfull: yet loue will not doe it vnleſſe it be alſo expedient. By this it commeth to paſſe, that thoſe which be ſtrong, will not alwaies Proceede in the ſtrength of their perſuaſion to doe accordingly, but forbeare their right to win the weake withall. This propertie of loue is lacking euerie where, For almoſt all men will haue all their pleaſures and all their profits, not forgoing any part thereof, although the Goſpell and themſelues doe heare much euill for it euery where. 1. Cor. 9. 15.

If we may once ſay it is lawfull, I may doe it by law, or, it is not forbidden, but permitted by the word, we neuer inquire further. This proueth manifeſtly that loue is not in vs, which ſeeketh not after al that it may, but is contented to depart from her own right oftentimes, thereby to declare her affectiō to them whō ſhe loueth: eſpecially whē the holding of her to her owne, is like to bring diſcredit vnto that which ſhe loueth.

In purſuing our commodities or our pleaſures, we alwaies follow them, to the vttermoſt of that which is lawfull we driue our commodities as farre alwaies, as by any meanes may be accounted lawfull: as if at any time we be accuſed of hard dealing, we anſwere, It is a couenaūt: a plaine bargaine: true buying & ſelling:

it is lawfull: As if loue vnto the Goſpell (if it were in vs) would not make vs ſomtimes to giue in, and relent of that we might demaund, to get credit thervnto, and to ſtop the mouthes of the euill ſpeaker & ſlaunderer, when wee ſee that wee can not holde that, but that wee muſte procure euill ſpeeche to our profeſſion. Likewiſe, when wee are charged with excesſiue vſing of recreations, or apparrell: foorthwith wee anſwere, recreations are lawfull: wee maye vſe it. But loue ſeeketh not all that it maye. When our profesſion is euill ſpoken of, the Goſpel blamed to be a doctrine of libertie, ſhould not the loue therevnto make vs to ſeeke all that we may, and beginne to inquire what is moſt conuenient to purchaſe glory to GOD withall? When thoſe which ſtriue for maiſteries are deſirous to get the garland, and haue a loue therevnto, they doe not ſit downe to reckon how manye kindes of meates they may lawfully feede vpon, & yet bee able to runne with ſome ſpeede: but they conſult how many they had neede to abſtaine from, that they may be likely to preuaile and get commẽdation by running. Thus hath loue taught them to defraude them ſelues of manye ſweet morſels, which lawfully they might take, to inioy but ſome corruptible thing. For loue ſeeketh not al it may, but forgoeth much of her right, for their pleaſure whom ſhe ſo greatly liketh. Miſerable therefore are theſe times wherein ſo many goe further in pleaſures and commodities, then by any lawfull meanes they may do: and the better ſort ſtand at the ſtaues end with God, not yeelding one iot of thoſe profites or pleaſures that by any colour of lawfulnes they can lay claime vnto notwithſtanding his name (that is ſo euill ſpoken of for this obſtinate vſe of their liberty) doeth euen begge it at their hands, that they ſhould relent of

their

their right, and ſome thing giue in vnto their God.

Where are they to be found whom the care of their brethren doeth ſo occupie, that it taketh them vp from ſome of their lawfull commodities, pleaſures, & cares, to be occupied the more where their loue reſteth? Loue is full of paynes, where it loueth: therefore doth the Apoſtle giue labor and laborouſneſſe vnto it, as the proper note to diſcerne it: whervnto accordeth that which is ſet downe here, that it is ſo much occupied where it loueth, that it oftentimes neglecteth it ſelfe. 1. Theſ. 1. 3.

This propertie of loue, notably deſcribeth idle and careleſſe Paſtors and Preachers of the woorde: which ſo much ſeeke them ſelues, that they neglect their flock & charges: wheras if there were loue in deed towards them, it would beget in them the care thereof, euen with the neglect of themſelues, in reſpect of the care and paines taken with them. This propertie muſt euerye man trie himſelfe by, in his calling whatſoeuer. For if the Lorde ſhall accept of our dealinges therein, it is meet and requiſite that they be done in loue, whiche is full of ſeruice and paine towardes that whiche it loueth.

To relent of our right vnto God for his glorye, is no worke of ſupererogation which we are not bound vnto (as the Church of Rome hath taught,) but due debt. For we doe owe loue vnto God from the grounde of our heart, and loue ſeeketh not all her owne, but oftentimes frankely and freely giueth of her right vnto God, Herein alſo we may diſcerne, that loue hath great thinges in it, that it mightily carrieth the affections to that w[illegible] it loueth, & keepeth them occupied there, euen o[illegible]nes to the neglect of it ſelfe.

The [illegible]ſſe of it, and the great meaſure that wee ſhall ſee [illegible]lues come ſhort thereof, muſt force vs to

often and earneſt prayer to God for it. Wherein it ſhall be profitable to remember, that this not ſeeking of our ſelues but the good of other, is in truth the next way to benifite our ſelues. For as the hand whiche is occupied alwayes in giuing fourth helpe to the mouth or other partes of the body, doth in ſo doing prouide for it ſelfe and hath his nouriſhment, helpe and helth of that which it hath geuen vnto the mouth: ſo by the eſpecial working of God it commeth to paſſe, that our benifit is incloſed in that which we beſtow vpon another, & he becommeth the beſt husband for himſelfe, that is moſt imployed according to his calling vpon other. This is a ſpeciall worke, we may ſee, of Gods grace: for our nature is wholy giuen to attende vpon her ſelfe, litle regarding (ſo matters go wel there) how it fareth with others abroade. Loue in like manner is known thus, that *It is not prouoked vnto anger*: it is not eaſily incenſed, though wrong be offered vnto it. For the heart is ſo knit by loue, that it can well beare many wrongs. This note, whereby loue is deſcerned diffreth not muche from that propertie whiche was ſpoken of in the firſt place, ſaue that to ſpeak properly, that is a meekeneſſe ioyned with doinges, and this with ſuffering. This hardneſſe to be prouoked vnto anger, is procured by the help of that which followeth being another token of loue, that it thinketh not euil, or imputeth not euil. For in as much as it ſtandeth not vpon the matter, examining the euil dealing that is in it, but by loue either altogether paſſeth ouer it, er elſe witeth and blameth ſome other thing for it, as a cauſe that moued the doer therevnto, and ſo remoueth it frō him: therefore it can not be incēſed therewith or prouoked vnto anger. Parents in dealing with their children do plainely proue, that loue wanteth this dilgent con-

*Loue is not prouoked vnto anger, for being ſo ſurely knit vnto the thing loued, as in deed it is, how can it but ſuffer manye wronges before it ſhalbe ſtirred againſt that that is ſo deare vnto it,*

cõsidering, thinking vpõ, or through examining of the euill of their children. For how many of their froward doing do they passe ouer, and not examine at all? In howe many thinges which they see to be offences in them, do they notwithstanding put ouer the whole blame thereof, to some one thing or other? As that their frowardnesse commeth for lacke of sleepe, or want of meate, &c. For loue cannot ine into the euill, to be musing and thinking much vpon it, diligently examining the wickednes how great it is that doth appeare in it: loue cannot stand vpon it, to gather together the coniectures that may be had of great euill to be in it. Hereby it appeareth that loue is farre from suspicion of euil, where there is no apparant tokẽ therof, seeing it passeth with such speede, and turneth the thoughts so soone from musing vpon and examining seene and knowen euilles, in those whom it loueth.

*Loue thinketh not euill or imputeth not euil, but esther wil not take knowledge at all of the ill dealing of him whom he loueth or els blame some other thing for it, as the cause that moued him thereunto.*

*Loue reioyceth not in iniquitie but reioiceth in the truth.*

*Loue reioiceth neither in the doinges of him that is loued which bee not sincere & sound, so as he may haue honor and good report for them, neither yet in the dealinges of himselfe or other towardes him that may iustly be charged with the want of good & sincere dealing, but contrariwise delighteth in his owne and others their well dealing with him that he loueth.*

It is also incidẽt to loue as a true marke to discerne it by, *Not to reioyce in iniquitie but to reioyce in the truth.* So doth the holie Ghost report of it in this place. The *Trueth*, wherein he that loueth is saide to reioyce, signifieth true and sincere dealing, according to the vsuall speech of the scripture: which may also be vnderstood, in that it is set here against iniquitie or vnrighteousnes, as being contrary therunto. This propertie of *Not reioysing in iniquity*, is verie fitly ioyned vnto the former. For in that it was saide not to thinke euil, but friendly not to impute it, it might be thought that loue had a delight in the euill dealing of him whom hee loueth: therefore is this added, that it reioyceth not in his euil dealing and vnrighteousnes. For these may well stand together: not to search into euill thinges to withdraw his affection from the offender therein, and yet for all that to be greeued that the thing is done. For he well

vnderſtandeth, that that which is done vnrighteouſly cannot but turne to his diſcredite and reproche, which he wold be loathe ſhould happen vnto him whom he ſo tenderly loueth. The moſt wicked man that liueth, would be loath that the man whom he loueth ſhould do any thing, which (in his iudgement) could not but bring harme or hurte vnto him: and when any ſuch thing eſcapeth him, he is greeued and vexed at it. If it be ſaide againſt the trueth of this, that when one wicked man loueth an other, yet he will reioyce at many thinges done wickedly and vniuſtly by him whom he loueth: to that it may be anſweared, that he (according to the blindnes and hardnes of his heart) thinketh not that his ſuch deeling will any way turne to his hurt or diſcredit: but thinketh rather that it will worke his credite among thoſe men that he vſeth to make acoũt of: as for feare of puniſhment from God againſt him, that is farre out of ſight. Herevpon it is plain, that perfect loue is not to be found but among the godly: for all other through blindneſſe and hardneſſe of heart reioyce at many things done by thoſe whom they loue, which are not ſincere & righteous: and therefore muſt turne to their hurt, from the hands of the Lord: which yet they do not ſo much as once ſurmiſe, becauſe their iudgement of thinges is not according to the word of God. Here falleth downe that great piller of Poperie which crieth with open mouth, for loue and vnitie, & yet ſmothereth truth, righteouſneſſe and ſinceritie, reioycing and triumphing in that which the trueth and righteouſneſſe of God ſet downe in his word, vtterly condemneth. Here alſo is condemned that damnable ſecte which termeth it ſelfe the Familie of Loue, who vpholding their loue like vnto the Papiſtes, are cleane gone from the truth and righteouſneſſe of God approued

proued by his worde, vnto a righteouſneſſe approued by the reuelation of their owne ſpirite, making the worde of God the plaine ſong which their ſpirit may deſcant vpon, as ſeemeth good vnto it ſelf: but alwaies ſo, that there be no melodie but frō their own mouth. For they will haue the worde to haue no ſoundneſſe nor certaintie in it ſelfe. Hereby is all the friendſhippe of the wicked condemned, who will haue no long liking of any, but ſuch as will ioy with thē in their wickednes: for they will not holde friendſhip with them that wil not lend them the credit of there coūtenance, and if neede be of their othe alſo, to helpe out euill cauſes withall. Here alſo are all theſe detected of want of loue who publiſhe abroade the infirmities of their brethrē to thoſe, to whom in no conſideration it is behouefull to be known.

Loue reioyceth not in inquitie, nor in the vnrighteous or not ſincere dealing of him whom he loueth, nor in the vnrighteous or not ſincere dealing of others towardes him. For the loue which he beareth towardes him, forceth him to miſlike of all annoyance and wrong, that happeneth to him. And bycauſe of this, he cannot but with greefe heare of any wrong or harde meaſure offered him: ſo farre is he himſelfe from dealing euil or hardly with him. Loue reioyceth not in iniquitie, but it reioyceth or ioyeth together with him at the trueth, or ſinceritie, and vprightnes of his dealing: becauſe that will turne to his good, and hath approbation and allowance euen from men. Loue ſolaceth it ſelfe in the commendable doings of him whome he loueth, and the man that loueth, taketh pleaſure in the well doing of him whom he loueth.

Therefore, if there be true loue in vs, we muſt not only enuie the good doinges of our brethren, but we muſt

acquaint

acquaint our heartes to ioye with them in their good doing, and good report for the ſame. It is a good degree of profiting to haue driuen away enuie: but wee muſt proceede further, to ioy with him in his well doing, & deſerued commendation for the ſame. For men deale wel with him, whē they ſhall iuſtifie his ſinceritie by their talke and ſpeech: which if our heart repine at, nay, if they doe not ioy at it, that plainely bewrayeth want of loue to be in vs towardes them. When we ſhall once come to this, to ioy in heart at their vpright dealing, that their good dealing ſhall bee the comfort of our heart, we ſhall not be able to denie them any helpe that is in vs of counſell or admonition, that may either incourage them to doe good, or withdraw them from that which is euill, nay, we ſhalbe ready to offer it vnasked for: eſpecially when we ſhall perceiue ſome neede thereof. Theſe things which are in the laſt place attributed vnto loue, as that *It ſuffereth all things: it beleeueth all things: hopeth all things: endureth al things:* do declare, that a louing man is of a very patient ſpirit toward his brother euen in his infirmities, & that he layeth his hands ſoftly vpō the ſores of him whom he loueth, and deſireth to haue them healed, hauing a great burthen of griefe vpon himſelf for thē, which notwithſtanding loue teacheth him to go vnder, and to abide and not deintily or vnpatiently and roughly with ſpeed to caſt it off.

*Loue ſuffereth all things, beleueth al things, hopeth all things &c.*

*Loue hath a burdē vppon him of the wants and infirmities of him whom he loueth, which he doth goe vnder, beleeuing and hoping to ſee them redreſſed.*

Likewiſe it is declared here, that loue is of a good and eaſie diſpoſition, to beleeue and hope wel of him whom he loueth. We may not thinke when it is ſayd that *Loue beleeueth all things, and endureth al things*, that loue wanteth all iudgement to diſcerne: but the meaning of the holy Ghoſt is by that vniuerſall note, to declare how much they are inclined that waye, and how

*WVe are to trie our affections towardes the things cōmanded vs of God and our actions and deedes both toward*

how easily induced therevnto, when there is any good matter to moue them therein. As for that lightnesse in beleeuing, that cõmeth for want of wit & iudgemẽt, it is easily discerned frõ that which proceedeth of charitie and loue. When we shall haue tried truly our dealinges towards God, our dealings towards our neighbours, and our dealinges in our seuerall callinges by these affections which are reported by the holy Ghost to be in loue, it will appeare, that to be a Christian is a rare matter, a mighty, rare, and especial work of God. Now let vs pray, &c.

*him and our brethren by these properties whiche are alwayes founde in some measure where loue is, whiche be to passe thorowe offences and lets, to witnesse good will to the thing loued, to be plentifull & bountiful in the duties of loue, to be humbly subiect to al the seruice and dueties thereof, to be negligent sometimes about his own matters in attending vppon that that is loued, to reioyce when his dealinges are good & sincere toward the thinge loued and to bee grieued when thorowe infirmitie he bewrayeth the contrary, to suffer with the thing loued assuredly beleeuinge to see the condition therof bettered.*

## *The thirteenth Lecture vpon the* third Chapt. to the Galathians, and x. verse.

10 *As many as are of the workes of the lawe, are vnder the curse: for it is written, Cursed is euerie man that continueth not in all things, which are written in the booke of the law, to doe them.*

HAuing learned what thinges are to bee done of vs, and in what manner they are to be done, it remayneth to consider, whether any man can doe all these good deedes that are commaunded by the law of GOD, in that forme and manner that he hath commanded, that is, from the ground of a louing heart. Which must be discerned to haue that tender affection of loue in it, by these properties which neuer are wanting where loue is to bee founde, according as of late it was proued vnto vs. The scripture is plaine in this matter, that no man can fulfil the law.

lawe. In the Epiſtle to the Galathians, the Apoſtle affir-
Gal. 3. 10. meth all thoſe to be curſed, that claime righteouſneſſe for the workes of the lawe which they haue done: and he vſeth this reaſon to prooue that all ſuche are vnder the curſe: *For it is written* (ſaith hee) *Curſed is euery man that continueth not in all things which are written in the booke of the lawe, to doe them*: taking it for an vndoubted truth, that no man continueth in doing all thoſe things. This reaſon is no reaſon, if the Churche of Rome maye bee beleeued. It is no reaſon with them, to ſay, Euery man is curſed that hopeth for ſaluation from the woorkes of the lawe done by him, becauſe the lawe curſeth him that continueth not in al duties of the law to do them. For they ſaye, that a man may continue in all thinges that are commaunded him in the lawe to doe them, in that they ſay, A man may fulfill the lawe. And if a man may continue in doing all thinges that are commaunded, then is he free from the curſe of the law: becauſe the Lawe curſeth none, but ſuch as continue not in the fulfilling of all thinges in it.

*No man can continue in doinge all thinges that are written in the booke of the law, & therfore no man can claime righteouſnes by his workes: for it is written, curſed is hee that continueth not in all thinges written in the booke of the lawe to doe them.*

But the holie Ghoſt taketh this, as graunted of all men, that there is no man that continueth in all things that are written in the booke of the lawe to do them: and therfore thinketh, that he hath ſufficiētly proued, that which he affirmed, that all men, who laye clayme to righteouſnes by the woorkes of the lawe are accurſed. The Apoſtle affirmeth euerye man to bee accurſed that ſeeketh for righteouſneſſe from the law: becauſe the law dealeth ſo ſtrictly & hardly with the man that it curſeth euerie man who continueth not in doing all the thinges commanded in it: which the Apoſtle taketh to be impoſsible, and thervpō is bold to affirme, all men to lie vnder the curſſe of the law, for not hauing continued in all the dueties thereof. But

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the Church of Rome acquiteth them of that curſe, affirming plainely, that a man may keepe the lawe, and continue in all the dueties thereof, for want whereof & for none other cauſe, the Apoſtle did lay the curſe vpon euery man. It may not be omitted, that there is ſuche contrariety of iudgement between the doctrine of the Apoſtle, and the doctrine of the Church of Rome. that the Apoſtle ſhould take that as graunted, that no man can continue in all thinges commaunded in the law: & therfore al men to be arcurſed: and they of that church to hold it as a receiued doctrine and approued of them all, that a man may continue in the workes of the law, and fulfill and keepe the lawe: in ſo much as they are not aſhamed to pronounce him to be accurſed, who ſhall hold, that the law doth lay any impoſſible thing vpon vs. The Apoſtle doth take it to be ſo plaine, that no man may keepe the lawe, that he will not beſtowe any paynes in the proofe therof. The Church of Rome taketh it to be ſo plaine, that a man may keep the law, that they do accurſe him, whoſoeuer ſhal hold the contrary. But it behoueth vs to reſt in the doctrine of the holy Ghoſt, which therfore holdeth all men accurſed that ſticke vnto the righteouſneſſe of woorkes, becauſe no man can do all thoſe woorkes to the which righteouſneſſe and life is promiſed. And righteouſnes is promiſed, not vnto him that ſhall do ſome few woorks, but vnto him that ſhall haue done all that are written in the booke of the Law. Neither yet vnto him that for a great time ſhall haue done all, but vnto him that ſhall haue continued from the beginning, vnto the end of his life, in doing all the woorks that are commanded in the law. Wherby it appeareth, that that man who ſhall offend but in one thing forbidden in the law, is in ſo doing ſhut out from all hold and hope of righteouſnes

nes thereby. For he is holden accurſed by the law, that continueth not in all thinges that are written in the booke of the lawe to doe them. The Law doth offer vs wages for our worke, but ſo, that it refuſeth to pay any penie, but vnto him that ſhall bring all his worke finiſhed and done: becauſe the couenāt was ſo: and the lawe dealeth by indenture and couenaunt and not otherwiſe. He ſhall not want hier for his labour, that ſhall haue done his whole taske, and all that was ſet and appointed him for to doe. For the Lord did couenaunt with vs for accompliſhment of thoſe workes, that were agreed vpon and ſet downe in the lawe, that when we ſhoulde haue perfourmed that obedience, it might be lawfull for vs, to claime our wages: whiche is, that hee that doeth them, ſhall liue in them. But if
Gal. 13. 12. we ſhould come with our worke halfe done and halfe vndone, or any (euen the leaſt parte) vndone, the lawe ſendeth vs away without wages: letting vs ſee the condition of the obligation, which is, that hee ſtandeth accurſed, without all hope of hier from the lawe, that ſhall not continue to doe all thinges that are commanded. For the lawe will not go one iot from couenaunt. In deede it will keepe couenant with vs, if wee keepe couenant with it, and bring our whole worke accompliſhed according to the Indenture. If a man ſhould for ten, twentie, or fourtie yeere, or if it were poſſible that frō his infancy vnto his dying day, he ſhoulde haue been a painefull workeman in the lawe, doing al the workes thereof truely and without blame, and yet ſlippe in one thing, if but in one thought, euen vpon his dying day, he doeth therin forfeite his obligation, wherein he ſtandeth bound for continuyng in all the workes of the Law vnto the end. *Curſed is he* (ſayeth the Lawe) *that continueth not*. And, as was ſaide before, the

*The good work that wee haue doone or shal doe cannot ſatisfie for euil worke*

the lawe dealeth not but by indenture, and therefore looketh for and will haue the benefite of the obligation and the forfeiture of the bond at our handes. If it ſhall be ſaid that the good workes that wee haue done ſhall diſcharge vs of the euill that wee haue done, that aunſweare will not be taken: there is no reaſon in it, nor lawe for it For when we are bound to doe thoſe woorkes (which wee ſay will diſcharge vs from the euill woorkes that we haue done) and more then they be, (for we are bound to doe all, and it is due debt of our part) howe commeth it to paſſe, by what right or reaſon, that part of paiment of one ſume which is due debt, (it being but a part thereof,) but alſo ſhould diſcharge vs of an other bond, wherein we ſtand bounde for the payment of an other ſumme of monie?

*because that if a man should continue vnto the ende of his life in well dooing, hee should doe no more then hee is bounde vnto by the commaundement of God, where is then that vnerplus that should answere for his sinnes, when all that he can doe is due debte?* Gal. 3. 10.

We ſtand bound not onely to doe well, but alſo to abſteine from doing euill. The diſcharge of one bond (if it were fully diſcharged) could do no more, but free from vs the danger of that: it cannot acquite vs of the other bond, wherin we ſtand otherwayes charged. To apply it to our purpoſe, the bõd wherin we ſtand charged for doing well, being in ſome part anſweared, cannot canſel the other obligation wherin we ſtand bound to abſteine from euill.

There is no man that hath an other bound vnto him in two ſeuerall obligations, for two ſeuerall ſummes of money, that will by and by after that one is diſcharged, take the other by that payment to be as good as canſelled: there is in it neither lawe, right, nor reaſon.

Much leſſe will any man be ſo fooliſh, as when but ſome parte of the one ſhall be payde, to imagine that then he muſt giue ouer, not onely the claime of the other parte yet behinde, but alſo the whole debte of that

that bonde, which in no parte hath been diſcharged. Theſe thinges being conſidered, wee ſhall bee forced to ſaye with the Apoſtle, So many as ſticke vnto the workes of the law, are vnder the curſſe. For it is written *Curſed is euerie man that continueth not in all thinges which are written in the booke of the law to doe them.*

If any man ſhall thinke with himſelfe, that this reaſon is not ſufficient to prooue all accurſed, becauſe euerie one that doth not continue is accurſſed, imagining that a man may continue in all thinges: let him examine him ſelfe by euerie commandement in euery ſeueral dutie thereof: adding therevnto the properties of loue, and conſidering whether his affection may be proued by theſe effectes, to beare loue vnto the lawe and the dueties of the lawe, or otherwiſe ioyning with all his countenance in euerie thing, euen in the thoughtes of his heart: and then, no doubte, it will bee manifeſt vnto him ſelfe, that he is farre from that righteouſneſſe which the lawe requireth, and he by it is bound to performe. He ſhall then ſee, that he himſelfe is farre ſhorte of that number of workes which haue promiſe of life made vnto the woorkers thereof, when they ſhall haue accompliſhed thoſe workes in that nũber of deedes, and that louing manner of doing, which the Lorde requireth: eſpecially if that promiſe be remembred, that there muſt be continuance without interruption, both in deedes and maner of doeing, euen vnto the end.

Moreouer, the puniſhments in this worlde which the godlieſt that euer liued haue not beene altogether free from, declare that no man keepeth the lawe. For the lawe doth not onely promiſe freedome from puniſhments, but alſo plentie of all manner of bleſſinges in the fruite of our bodie, in the fruite of our grounde,

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in the increaſe of our kine, cattell, flocks of ſheepe, in our cõming in, in our going out, in all that we take in hand, in cauſing all that riſe vp againſt vs to fall before our face, &c. But the godlieſt man that euer liued was neuer free from all thoſe puniſhmentes that there are appointed for the tranſgreſſours of the lawe, nor yet bleſſed with all thoſe bleſſings in all thinges which are promiſed to them that keepe the law, and thervppon we may ſafely cõclude, that the godlieſt man that euer liued did neuer fulfill the Lawe. For then ſurely the Lord wold haue ſtood ſtedfaſt to his promiſe, both to haue procured all theſe blesſings promiſed vnto him & alſo to haue kept euery part of thoſe puniſhmentes from him, which are appointed for the tranſgreſſours of the commandements of God. Deut. 28.

In this manner doth the Apoſtle prooue, that righteouſnes commeth by the mercies of God taken hold on by faith, bicauſe the wrath of God is reuealed from heauen, againſt all vnrighteouſnes and vngodlines of men, withholding the trueth in righteouſnes: proceeding to the puniſhment of the gentils, to declare what befall them, declaring alſo as concerning the Iewes, that the name of God was euill ſpoken of for them, that calamitie was in their wayes, and that they had not knowen the way of peace, taking his ground from the puniſhmentes that light vpon them, to proue that they holde the trueth in vnrighteouſneſſe, that their obedience did not aunſweare vnto their knowledge which they had of GOD, that they could claime nothing in reſpect of their deedes, which the Lorde from heauen had reproued, by puniſhments broght in vpon them. And therefore he doeth ſtrengthen his former affirmation, that the iuſt man ſhal liue by faith, which was his purpoſe to proue vnto them, and vn- Rom. 1, 18.

to the which end he directeth all his ſpeeche in thoſe foure Chapters.

In like manner the Apoſtle prooueth to the Romaines, that al men had ſinne, euen children that did neuer commit any actual offence,) bicauſe death (whiche is the puniſhment of ſinne) did take hold vpon all. This one puniſhment therfore, if there were no other, may ſuffice to proue, that no mã euer did keep the law, Rom. 5, 12, 14. becauſe death which is a puniſhment for transgreſſing of the law doth ſeaze vpon al men, of what eſtate, degree, or yeeres ſoeuer.

It is the reaſon of the Apoſtle in that place, that becauſe all had ſinned, therfore death came vpon all: prouing by the dealing of God againſt man in puniſhing of his, that man had dealt againſt God, in transgreſſing of his law and commaundementes: nay, prooving (which is yet more,) that becauſe God puniſhed all men. therefore euery man hath offended againſt him in tranſgreſſing his lawes and commaundementes: ſo that there is no man that can ſay he hath or doth fulfil the Law,

For if it might in trueth be vttered of any man, that he were able to fulfill the lawe, it might in like manner as truely be affirmed and hoped for, that the ſame man ſhoulde neuer dye or chaunge this corruptible eſtate. Wherefore then ſerueth the Law? May it ſtande with the righteouſneſſe of GOD to commaunde any thing that we cannot doe? Or to make promiſes of life, for the keeping and obſeruing of that, which hee knewe aſſuredly wee coulde not performe?

Firſt, that the Lorde might righteouſly reqiure that kinde of obedience at our handes, though it were not poſſible for vs to perfourme it, may be proued hereby: bicauſe

becauſe we ſhould haue had power to haue performed it, if we had continued in that eſtate that hee had left vs in.

Our ſinne therefore and weakeneſſe by the meane of ſinne which is our owne offence, cannot now make that vnrighteous in God, which before was righteous, Our vnrighteouſneſſe and ſinne cannot make vs leſſe indebted vnto God then before we were.

Is it not blaſphemie to ſay, that becauſe we had offẽded more, therefore the iuſtice of God ſhould be leſſe then before it had been? We confeſſe it was iuſt before the fall of man to require all theſe duties at our hands, becauſe he had giuen vs power and abilitie to bee able to performe them. And can our ſinnes ſo pull in the iuſtice of God that now it ſhall no longer be lawful for him to keepe the ſame rule of equitie which he did obſerue before?

Moreouer, who can let the Lord who is indebted vnto no man, to promiſe eternall life vnder what deedes or couenauntes ſoeuer ſeeme good vnto him? Shall it bee vnlawfull for a man who hath ſome portion of land to ſell, to ſay vnto a poore man, (who is not able to giue halfe ſo much as he doeth offer to ſell it for, and as it is woorth indeede,) Thus muche I meane to haue for it of him whoſoeuer ſhall inioy it? Is it vnlawfull thus to price it, becauſe the poore man is not worth ſo much as will purchaſe it? Doth his pouertie make the land of leſſe value, either elſe make it vnlawful for him to require any thing like as the goodnes of the ground doth deſerue? No man wil think this to haue any equitie or right in it.

*The reaſon why the Lord hath promiſed life vnto vs for doing that which he knew wee neuer could performe, was to let vs ſee our own inhability pouerty & inſufficiẽcie to ſaue our ſelues that from the ſight thereof, wee might be led to the death of Chriſt, to ſee the great fruite*

No more ſurely hath this other: that our pouertie and want ſhoulde make it vnlawfull for the Lorde to eſteeme the treaſures of his kingdome aboue all the

*and benefit therof, for the perſwaſion of our owne ability to woorke our owne ſaluation at the leaſt in ſome parte is ſo ſtrongly ſetled in our corrupte heartes that wee ſhould neuer let it goe, if ſo cleare a glaſſe as is this law of our God ſhould not let vs ſee the contrary moſt apparantly.*

obedience that we can performe, and to ſet them at a greater price then this pouertie and want that we are in, ſhall euer be able to reach vnto.

If it be further demaunded, what meaning the Lorde had in promiſing life vnto vs, for doing of that which he knew we neuer could perfourme and bring to paſſe, it is to be aunſweared: that the Lord did it, to let vs (who are ſo well perſwaded (by nature) of our owne abilitie) ſee cleerely into our pouerty and want, howe great it is: that we might haue true triall within our ſelues, howe greatly wee are beholden vnto the free mercies of God in Ieſus Chriſt: When wee ſhall haue ſeene plainely by the Lawe, howe vnable we are to perfourme that there is required to be done, of ſo many as hope for wages by reaſō of their woork, and that if we will lay claime to the mercies of GOD for our workes, we remayne accurſed for euery ſinne and offence againſt the Lawe committed by vs: becauſe it is the written ſentence of the Lawe, that *He is curſed that continueth not in all thinges that are written in the booke of the law to do them.* Then not from the bare ſpeech of our mouth, but from the true triall of our hearte, we are ſent to the mercies of GOD alone, to ſticke wholly vnto them, acknowledging all our goodneſſe to proceede from thence alone, and are compelled by the ſenſe and feeling of our owne wantes (made knowen vnto vs by the Lawe,) to let paſſe all that opinion of our owne woorkes, which wee before were ſo well perſwaded off. As if ſome impotent and lame Childe, that were indeede able to doe nothing towardes the earning of his liuing, (beeyng chargeable to his Father, not onely for himſelfe, but alſo for one that ſhoulde giue attendaunce vnto him) ſhould in the fooliſh perſwaſion of ſome trifling work

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that he doth, perſuade himſelfe that hee is ſo farre from charging his father, that he is become verie helpfull vnto him, bringing in a great portion of that wherby his father and his whole familie is mainteined: whervpon his father ſetteth him to ſome woorke, promiſing to giue him wages for it, as he doeth vnto day labouring men, that the ouerplus of his charges may redound to his owne profite alone: When the fooliſh impotent child ſeeth by good experience, that he is not able to doe any thing to the maintenance of his liuing, thē he is forced to acknowledge his fathers liberalitie, & to confeſſe his vndeſerued goodnes towards him, which before he made no reckoning of, pleaſing himſelf in the fooliſh perſwaſion of his owne earning, vntill by good triall it hath beene prooued vnto him to be nothing.

In like manner the Lord our GOD, willing that wee ſhoulde take our ſelues, as wee are indeed, beholden to his mercie, and onely cleaue to that, is conſtrained to bring vs from this fooliſh perſwaſiō of our deſeruinges and earninges by our owne workes, (the perſwaſion whereof keepeth vs from magnifiyng of his mercies as we are bound:) and to ſet vs to woork for wages, appointing vs hier for labour, and wages for a certaine number of workes: wherein, when wee ſhall haue taken triall of our owne inſufficiencie to mainteyne our ſelues, wee ſhall bee forced to lay hold of his alone mercies and in true humilitie acknowledge the benefite thereof, which was a principall end that the Lord did looke at, in loading vs with that ſo great labour of the Lawe, and exacting a contynuaunce in euery woorke thereof, ſo ſtreightly at our handes.

For the promiſe to be receiued to mercie in the me-

rites of Christ alone, was made foure hundreth yeeres and more before the law, which came in to driue vs by due experience of our selues to sticke wholly vnto the bountie of that his mercy: which thing to be so, the Apostle proueth by the nature of the law that was giuen.

For such a law was giuen, as (by meanes of our weakenesse) could not giue life, And therfore sure it is, that the Lord meant not that we should looke for happines from the law & the obedience therof, but wholly from the mercies of God in Christ.

Gal. 3. 21. 22. 24. *If there had beene a Lawe giuen* (saith the Apostle) *which coulde haue giuen life, surely righteousnes shoulde haue beene by the lawe: But the scripture hath concluded all vnder sinne, that the promise by the faith of Iesus Christ shoulde bee giuen to them that beleeue. Wherfore the law was our schoolemaister to bring vs to Christ, that we might bee made righteous by faith.*

The Apostle saith, that if there had beene giuen such a lawe as coulde haue giuen life: righteousnes should haue come by the lawe. Sure it is, that the want which was in the law to giue life, was not in it selfe: for it did promise life vnto them that kept it, whiche promise made by the Lorde to the keepers of the law, it were blasphemie once to imagine that he would not, or coulde not perfourme. Therefore the want that is in the lawe to giue life, commeth wholly of our infirmitie: by reason of the weakenesse that is in flesh and blood, as it is written to the Romaines: That *That which was impossible to the Law, in as much as it was weake, because of the flesh, God sending his owne sonne in the multitude of sinfull flesh, and for sinne condemned sin in the flesh.*

Great is the opinion that flesh and blood hath of it selfe,

ſelfe, when the Lord is conſtrained to bring a looking glaſſe of his law for vs, before we can be brought to iudge rightly of our ſelues.

Great is the credite of our own deſeruing and earning by our well dooing, when the Lorde to pull vs from it, is forced to put vs to the triall of an impoſſible worke. Hardly are wee brought from the opinion of our owne wealthy eſtate, when the Lord cannot bee beleeued of vs, telling vs the contrary: before he hath laide before vs in his accounting booke, our ſeuerall parcels of debt.

A Chriſtian therefore is taught by the ende that God had in giuing of his lawe, to learne howe harde a thing it is to lay downe all lyking of himſelfe, and opinion of well deſeruing of for his deeds, in as much as the Lorde is driuen to reckon with vs particularly, & proue vnto vs by plaine euidence that we are worſe then nothing, before we can bee made to let goe the opinion that wee haue once conceiued of our owne good eſtate. Therefore, whoſoeuer meaneth to depend truly vppon God, muſt by the often ſight of him ſelfe in the lawe, be wained from the opinion of his owne dooinges, while that in ſeeing his deformities ſo much in euery part (by meanes of the ſundry and ſeuerall duties that are commaunded,) he be compelled by good triall to acknowledge the benefite of Chriſtes blood, wherby they are wyped away. For it is the true triall of our ſelues, that maketh Chriſt to be of any reckoning with vs. It is the true miſlyking of our ſelues that cauſeth vs to like of him. How neceſſary then is it for vs, not onely to acknowledge a kinde of debte, but to ſee the ſeuerall parcels therof in euery commaundement growing to ſuch a great ſumme, as ſhoulde offer iuſt occaſion to thinke high-

ly of him, who hath brought vs a free diſcharge, for theſe ſo many and ſundrie billes of debt.

Let vs learne then often to goe vnto the countinge booke of God: to ſee in euery commaundement the great debte that wee are drawen into, that wee maye haue occaſion knowen to our ſelues to be verie great, why wee ſhoulde wholy betake vs to the mercies of our GOD. It falleth out often times, that a man who is depely in debte, for want of earneſt conſideration had of the ſeuerall ſummes and percels of the ſame, may take it to bee no great benifite to bee diſcharged thereof: but when the particulars bee ſummed and brought in, and the whole thereof appeareth to bee a greate matter to diſcharge, he beginneth to change his mind, and to take him for a ſpeciall friend that woulde offer to aunſwere it: Euen ſo it commeth to paſſe with vs, while in generall wordes of courſe wee confeſſe our ſelues to bee ſinners, and therefore indebted vnto God, but yet neuer truely conſider by true triall of our ſelues in euery commaundemente, what the particulars are whereof the generall ariſeth ſo great. We make no greate account of the mercies brought by Chriſt, for the diſcharge thereof, bycauſe the greatneſſe of the debt and daunger, for want of ſumming the particulars, is not truely knowen nor rightly conſidered of: which is the thing that maketh a right reckoning both of our owne want, and alſo of the worthineſſe, in releaſing vs from ſo great daunger and debt..

By this we may cleerely perceiue, that ſo many as ſhall not often looke to their liues by the lawe, doe neither knowe what wretchednеſſe is in them ſelues, nor yet what mercie is in Chriſt. For being ignorant of the ſeuerall percels, they doe iudge amiſſe of the whole,

whole, and therefore of the greatneſſe of that benifite that hath diſcharged all. Thoſe men that are not acquainted with the often ſight of their ſeuerall ſinnes by the lawe and commaundementes, may fitly bee compared to a man that hath ſome ſore in his bodye, which he diſcerneth by ſome little hole appearing in the ſkin, yet as he maketh nothing of it, neither thinketh it to bee any great benifite to bee cured thereof: for it appeareth to him to bee verie little, by reaſon of the ſmall quantitie of ſkinne that is broken: but after that it being ſearched and lanced, there is knowen to bee ſo much deade fleſhe about it, as (being taken out) maketh the hole tenne times greater then before: then he beginneth to thinke what daunger hee is in for the decay of his whole bodie, if that parte be not well healed, and therefore taketh it for a great and a ſingular benefit to be cured thereof, which before he did nothing at all eſteeme.

No leſſe neceſſarie is it for vs by ſearching into our ſeuerall corruptions in euery commaundemente, to cut away the dead fleſhe of careleſſe, good liking of our eſtate, or at the leaſt of finding no greate lacke in it which hindereth the true entertaining of the free mercies of Chriſt.

For it is the burthen that we feele of ſinne by the lawe, which maketh grace ſweete & acceptable vnto vs: and they that be loaden with the weight of ſinne, bee thoſe whome the Lorde hath promiſed to eaſe, as it is written in Mathew: *Come vnto mee all yee that are wearie and loaden, and I will eaſe you.* Mat. 11. 28.

For they that doe not well perceiue in what a miſerable condition they ſhoulde bee without him, can neuer lightly eſteeme of him. One contrarie maketh another better knowen. Libertie is neuer ſo ſweete,

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as when it commeth immedi atly after bondage. One daye of libertie is more made of, while the burthen of bondage is freshe in memorie, then two dayes after, when there is no remembraunce lefte of the former condition. It is miserie that maketh a right account of mercie. It is miserie that maketh mercie to be mercie. The lawe must let vs see our miserie, that we may haue right regarde of mercie. If it were so expediēt for Paul to haue the messenger of Sathan to buffet him, least he should be exalted out of measure for the aboundance of Gods giftes, that praying often that it might depart from him, hee coulde not bee hearde to haue it taken cleane away, as appeareth to the Corinthians. Howe
1. Cor. 12. 7. 8 necessarie is it for vs, that are in much more daunger then he, not to be exalted with the liking of our selues, to bee kepte humble with the continuall sight of our infirmities in the lawe, that we exalte not our selues against the free grace of our God?

Iob. 33. 16. 17 In the booke of Iob it appeareth, that the Lorde, to hide the pride of man, bringeth him into some one great affliction or other, and that sundrie times. For there it is sayd, that God will worke thus twise or
Iob. 33. 29. thrise with a man, that he may turne backe his soule from the pit. For these are the wordes of the texte in that place.

This doctrine vtterly ouerthroweth them, that rest in their workes: looking for righteousnesse and iustification, from their owne deseruinges and good deedes because they haue kepte the lawe of God in their owne opinion, and therefore may iustly laye claime to eternall life for those their good deedes.

This doctrine also condemneth all secure men, that haue no sence of sinne: For the lawe should so laye open vnto vs the soares of our sinnes, that the verie sight

ſight thereof mght ſende vs to Chriſte. For the end of it is ſo to charge vs with our owne wofull eſtate, that wee may bee driuen to giue ouer all the ſtrongeſt holde that wee haue, which is the opinion of our ſelues, and fortifie our ſelues in Chriſte and in his mercies alone. It is the greateſt worke of the Lorde to winne this holde at our handes: yet if wee remaine in it wee are but deade men and caſt away euerie one of vs. The Lorde therefore meaning to hide vs in his mercies, and there to make a ſure & ſafe harborough for vs doeth ſhoot off this warning peece of the lawe, ſo to ſhake this ruinous holde of our owne good deedes, that wee ſeeing in deede the weakeneſſe thereof, may take vs to his mercies alone: a holde that will holde in deede.

The practiſe of Sathan by the lawe, is in extreamities: for either hee would driue vs to diſpaire thereby, or elſe touch vs not at all therewith. But wee are learned out of the worde of God, that the office of the lawe is to ioyne vs to Chriſt: and to keepe vs frō both theſe rockes of ſecuritie and diſpaire which are two daungerous rockes, and therefore needefull for all men to take heede of, in this voyage of Chriſtiannitie. For either of them both, doeth threaten to make ſhipwracke of our ſaluation.

Let vs therefore require of the law to doe that which vnto it apperteineth: that it woulde ſo let vs ſee our ſelues, that we be no longer careleſſe of our eſtate: which muſt needes be, vntill that warning peece haue awaked vs and ſcared vs out of our ſelues. But if it ſhall preſume to deale further with vs to driue vs to diſpaire, remember that that is more then it hath in commiſſion: for the lawe is charged with no more saue this: ſo to humble vs that Chriſte, may receiue

vs.

vs. For as an euill bodie must be prepared, before the phisicke that shall doe good must bee ministred, so must the lawe by true humbling of vs, and purging these hautie humours that wee bee full of, make way for the medicine of his mercie to woorke well vppon vs. This doctrine giueth God his true mercie: for to giue vnto them that be vnworthie, is a thing woorthy and beseeming GOD: *Dare indignis, res magna digna Deo.* It giueth vnto vs true iustice for it ascribeth vnto him such iustice and righteousnesse, as no righteousnes that is found in man is able to stand withall, but must yeeld & giue ouer. But the doctrine of the church of Rome, offendeth both against his mercie & iustice: ascribing neither perfect mercie, nor righteousnes vnto God.

For it is no mercie to helpe him that hath desert in himselfe to bee holpen, that is iustice. Neither is that iustice perfect and beseeming God that mans can matche withall, and stand without checke before it. That lifteth man too high, and abaseth God too lowe. The law then teacheth vs true humilitie, and letteth vs see that it was the free and vndeserued godnesse of GOD, that hath begunne what soeuer holinesse and righteousnesse of life is in vs. Moreouer, when wee shall bee assured that wee haue very well profited in Christianitie, it is also necessarie for vs to behold our selues often in that lawe and commaundementes of GOD, thereby to see what infirmities are still in vs that the Lorde may haue the prayse of his vndeserued mercie, as well for continuing his graces vndeseruedly, as for beginning them without anye of our desert.

*The law and commaundementes of God diligently perused of vs, will teach vs to giue honour vnto God as well for the free and vndeserued continuing, as for the vndeserued beginning of his grace & mercie toward vs. For by the examinatiō of our selues, in the law, we shall soone*

For when wee shall perceiue by true triall of our selues, what iust occasion the Lorde hath offered him on our

our part, to ſtay, or rather vtterly to giue ouer his mercifull dealing towardes vs, we muſt acknowledge euen from our heart, that the Lorde hath taken the occaſion to continue his graces towardes vs, as well as to beginne them in vs, from his free mercies alone: and ſo from the humble heart yeeld vnto him no leſſe praiſes for continuing, then for beginning true holines in our hearts: that he may haue (which by good right doeth appertaine vnto him,) the whole glory of our newe birth and regeneration.

*perceiue that there is iuſte occaſion in vs, why the Lorde might iuſtly withdraw his grace and mercy from vs.* Phil. 2. 13.

What horrible wickednes were it with the Church of Rome to parte the praiſe of our Chriſtian conuerſation, betweene God and vs which is wholly due vnto his vndeſerued grace? According as it is written in the Epiſtle to the Philippians: *It is God that worketh in you, both the will, and deede: euen of his good pleaſure.* This is ſpoken vnto them that had begunne and continued alſo ſome good time in Chriſtianitie, that they ſhould continue in feare and humilitie: becauſe God wrought in them euen of his owne good pleaſure, and not at the deſert of their obedience: which may ſoone be perceiued to be true, if wee ſhall examine our ſelues by the lawe and commaundementes of our God, which thundereth out curſes againſt him, that ſhall not continue in all manner of obedience vnto the end. The Law being looked truely vppon, will let vs ſee much required and commaunded, and yet vnperfourmed of vs: much forbidden, yet for all that done of vs: and therefore many curſes due vnto vs, by our owne deſeruings: ſo that we ſhalbe forced to confeſſe the greatneſſe of his kindeneſſe, that continueth through ſo great vnkindneſſe of ours. We may conclude then, that in thoſe who haue begun in ſimplicitie and ſingleneſſe of heart to ſerue the Lord, the lawe hath great vſe: and the often

ten ſight of themſelues therein, is verie neceſſarie, not onely to be humbled vnder the freneſſe and vndeſeruedneſſe of his grace, but alſo vnder the greatneſſe of his goodneſſe: which is ſo much knowen to be the more, as our deſert is knowen and perceiued in our ſelues to be the leſſe: ſo muche the more tried to bee mightie, as it is wel perceiued not to haue beene beaten backe by ſo great force of our ſinne, as we are well priuie vnto (by triall had of our ſelues in the lawe) to haue ſtoode in the way againſt it. Therefore, to conclude this part: the lawe and commandements of God truly beholden and conſidered, do teach vs to giue vnto God, the honour that is due vnto him, as wel for the free and vndeſerued beginning, as for the free and vndeſerued continuing of his mercies towardes vs: that he that will glorie, may glorie in the Lorde.

*By the lawe of God we are kepte from the dangerous pitfalles of good intentes & directed into the true way that leadeth vnto eternall life.*

Moreouer, this vſe we haue of the lawe of God, that by it we are truly directed into the way of life, whiche of our ſelues we could neuer haue learned: & ſo, forewarned of theſe by wayes of our owne deuiſing and deuotion, which leade vnto deſtruction. For it can neuer be lawfull, that the rule to ſerue and pleaſe a maiſter by, ſhould come from his ſeruant, who is to pleaſe, and not from the maiſter himſelf, who is to be pleaſed. And therefore miſerable ſhould our eſtate haue been, if we ſhold haue imagined, that the rule for vs to ſerue and pleaſe God by, were to be taken from our good intent and well meaning: and not from the lorde our maiſter his good pleaſure & liking. If a maiſter ſhould not haue preſcribed his ſeruant what to do, or to leaue vndone, there were more to be ſaid for his good meaning, although it did go frō the good liking of his maiſter, whiche was not vttered vnto him: but when the maiſter ſhall make knowne his wil and pleaſure by his word,

word, there is no excuſe left vnto good intent or good meaning, when his pleaſure made known & declared vnto the ſeruant from his owne mouth, ſhalbe neglected and not accompliſhed by him. The lawe therefore (being the will of our maiſter vttered from his owne mouth) teacheth vs truely and ſafely to ſerue him: and ſtoppeth vp that daungerous pitte of our good intent, deuotion, and good meaning: a dauugerous pit to fal into at any time, but now moſt daungerous when we haue learned what is good deuotion and good meaning, euen from the Lordes owne mouth.

There is alſo an other ſingular benifite whiche wee haue by the lawe, and ſeuerall commaundementes of God, whiche doeth remedie a miſcheefe that is ouer rife in theſe dayes. Many not of the worſt ſorte of men, content themſelues generally to haue a liking of the worde of GOD, and a generall good meaning toward his commandementes, but neuer trauell to approue their harts before God, by profiting and going forward in the ſeuerall dueties of euerie ſeuerall commandement: which is well prouided for in the lawe, where we are charged with ſeuerall dueties vnto God, and alſo vnto man: ſo as the neglect of any duetie ſet foorth by the lawe, redoundeth to the contempt of the lord who is the law giuer.

*By the law of God we diſcerne where the power of Sathã doth moſt aſſaulte vs, & where our weakneſſe is the greateſt wherby we are prepared there to withſtand him, where he laboureth moſte to haue the aduantage againſt vs, & there to furniſhe our ſelues where we are moſte deſtitute of thoſe dueties that maye purchaſe moſt glory vnto our God.*

The often peruſing therefore of the ſeuerall commandements, doe bring vs from Chriſtianitie pretended in generall profeſsion and meaning, vnto Chriſtianitie approued in perticular practiſe of ſeuerall dueties: drawing that vaine general profeſsion and liking, vnto particular and ſeuerall well doing. It were a lewd practiſe of a ſeruaunt, to pretend good liking of any thing that his maiſter ſhould commaund, yet neuer to put his hand painefully to the executing of his ſeuerall

rall charge. There is nothing ſo common among many profeſſours of the worde, as to vpholde the credite of profeſsing the Goſpell, and fauouring it, not with careful following after the thinges giuen by name and particularly in charge vnto them, but onely with their generall liking, or rather their not miſliking therof: as if this were good ſeruice, to giue our maiſter leaue to commaund as ſeemed good vnto him, ſo we might be at libertie to practiſe and doe as much as liketh vs. It is a Chriſtians profeſsion to vphold Gods honour, in what thing ſo euer it is aſſaulted: and there ſpecially where it is moſte aſſaulted in any, and hee moſte weake to reſiſt: which kinde of warfare as it is the beſt, ſo it is wel mainteined by this light of the law. For there we ſee by often and true examination, whiche of the walles of Gods glorie are moſt battered in vs, and bet vpon by the aduerſaries power: wherby if there ſhall be any care in vs, we ſhall be prouoked to bring al the helpe that we haue or can come by, to that part, to ſtrengthen it withall. For to what purpoſe were it for vs (the enimies entring in at one part of the houſe vpon vs) to let the care of that, & there to keepe watch and ward, where there is no aſſault made againſt vs? As if Sathan ſhoulde ſore aſſault vs with couetouſneſſe, & labouring to enter there, breaking downe the walls of ſobrietie and temperance in theſe earthly profits, (which we ſhould vſe ſo ſoberly & temperately as if we vſed them not:) and we doubting no harme from thence, ſhould conuert al our munition and defence to vpholde the walles of gentleneſſe, loue, and meeknes, when as in deede we are not aſſaulted with wrath or diſpleaſure. Were not this a wofull kind of warre, to lay open where we are aſſaulted: and to be fenced on thoſe partes where we are not once attempted? Were not

not that a ſlender victorie, for him to bragge, that he hath not one wound vpon his legges, whoſe head and ſhoulders haue borne off all? It cannot be denied, but many that goe for Chriſtians, boaſt themſelues greatly of ſuch kind of victorie: that their legges are ſafe, becauſe ſome groſſe euils, as reuengement or plaine oppreſſion hath not preuailed againſt them, when notwithſtanding their heades are yet bleeding with the ſtrokes of ignorance in Gods worde, or careleſneſſe of his glory, & their ſhoulders full of the ſcarres of couetouſneſſe, or ſuch other like grieuous woundes. This miſchiefe is redreſſed by the lawe, by the light whereof we cleerely perceiue where the force of the aduerſarie lyeth foreſt vppon vs: that we may turne our prayers and all ſpirituall armour to that part eſpecially: So ſhall our prayers not be caſt off without care at aduenture and by cuſtome, but beeyng both warned of greate daunger, (whiche without the alarme of the Lawe wee woulde not haue feared,) and alſo hauing warning to what place the aduerſarie directeth his power, our prayers may carefully and directly ſtand againſt it.

Nowe let vs praye vnto our heauenly Father, that we maye learne by the Lawe both to bee humbled vnder his mercies, and alſo to bee directed vnto his owne good pleaſure and will to the prayſe of his name, and our owne euerlaſting comforte, &c.

# The fourteenth Lecture vpon the third Chapt. of Saint Iohn ver. 16.

16 *God so loued the world, that he hath giuen his only begotten sonne, that whosoeuer beleeueth in him shoulde not perish, but haue euerlasting life.*

AFter the knowledge of the law & the vse thereof, it is necessarie to speake of Christ (who is the end of the lawe) how by faith hee is receiued both to iustifie vs from the curse and rigour of the Lawe: and also to sanctifie our heartes to such a liking of those duties that there are appointed to be doone, as bringeth with it a carefull attending vppon the dooing thereof. This doctrine hath bin somwhat touched in the law: but a more plētiful discourse therof is yet required, where the matter may be laide open more at large then hitherto we haue heard of. For the perfourmance whereof, this portion of Scripture that now I haue read vnto you, promiseth verie much. Wherin we may vnderstand, that the first spring and fountaine of our saluation is the loue of God. That is the first cause, the principal ground, and chiefe beginning of all our happinesse, & therefore it is set downe here as the cause why Christ was giuen for our sinnes. *God so loued the worlde*, (saieth the text,) *that he gaue his onely begotten sonne*. The tender affection and loue of God towards vs, is placed before that great gift, to commend the goodnes of it. For not so much the gift, as the mind of the giuer is wont to be considered. This is noted by the holie Ghost with a speciall

ſpeciall note of commendation with theſe wordes: *Herein is loue, not that we loued God, but that he loued vs & ſent his ſonne to be a reconciliation for our ſinnes.* Likewiſe in the Epiſtle to the Romanes, there is ſet againſt the ſingle tranſgreſsion of Adam as an ouer matche, the grace of God, and the gift in grace or by grace. The benefite and medicine of Chriſt his obedience, was ſufficient for the wound of Adam his tranſgreſsion, to make it whole withall: then remaineth as an aduauntage or ouerplus, the grace and good wil of the father, wherein this medicine was lapped and cloſed vp, whiche is the cauſe why he maketh a ſpeciall note of the grace of God, & of the gift in grace, or by grace. Theſe thinges are diligently to be obſerued: for they are the groūds of much good doctrine that is eſtabliſhed ſtrōgly hereby. When we conſider what that was that firſt turned the fauour of God towardes vs, we may not begin at our ſelues, (as if he had come of our works preparing our ſelues for him, and addreſsing our ſelues towardes his obedience) we may not begin at our merites: nay, we may not begin at the worke of our redemption, and the merite of Chriſte, to make that the firſt thing that euer turned his heart towardes vs. For here it is affirmed by the holie Ghoſt, that he loued vs and therefore gaue his onely begotten ſonne for vs. When we come to the meriting of Chriſte, wee muſt not looke vpon the vertue of it without the good will and fauour of God, wherein it was founded, and from whence it hath the worthineſſe and merite that it hath. So farre off then are our owne workes, from bringing their deſert with them, and opening by them ſelues the gates of his goodneſſe: that the good will of God the father prepared the way euen for the merite of Chriſte his paſsion. Our owne woorkes come

1. Iohn 4. 10.

Rom. 5. 25.

*The loue of God is the beginning and fountaine of our ſaluation and of all our happines, the beginning then was ſo farre from ariſing firſt of our ſelues that the good will of God went before the merit of Chriſt his paſsion for the purchaſe of our ſaluation: whiche greatly magnifieth the goodneſſe of God, who loued vs not onely when we had no loue vnto him, but euen when we were enimies vnto him & to our owne ſaluation.*

ſhort of beeing the firſt that haue commended vs vnto God, when both the good will of God the father, and the merite alſo of Ieſus Chriſt haue beene there before them in our behalfe. Let men therefore ceaſſe to ſay or imagine that their owne workes were the firſt that euer ſpake one good worde for them, when it is ſo aſſured by the worde of God that they haue had friends in that court that haue done for them, when al the credit of their own doings was vtterly reiected and could not be heard. Whenſoeuer therefore we ſeeke out the chiefe cauſe and the firſt ſpring of our bleſſedneſſe, let vs come to the loue of God.

For it is ſaide, that *God ſo loued the worlde, that he gaue his onely begotten ſonne, &c.* Let vs take heede of beginning at our ſelues, and our owne doinges. For (as hath beene ſaide) it was the loue of God that did begin all our bleſſedneſſe: yea and that euen then, when we were enimies vnto him: and therefore farre from deſeruing any thing at his handes: which thing commendeth his loue aboue al the loue and affection that is to be foũd in the worlde. For who hath euer beene knowen (the ſonne of God excepted) to giue his life for his enimies? Therefore doth the holie Ghoſt vpon iuſt cauſe affirme, that the loue of God towardes vs, is herein ſet out and commended aboue all loue and affection that we haue hearde of: becauſe while we were yet ſinners and enimies vnto him, Chriſt died for vs.

The Scripture beareth recorde that Chriſt died for the vngodly: but (as it is there affirmed) he is ſcarſe to be found that will die for a good man. What good man hath euer bene found that would haue ſuch compaſsion, as to offer himſelfe to die for a Godleſſe perſon? The ſonne of God giueth his life for vngodly men. Maruell not at theſe words, neither thinke there

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is any thing too much ſpoken in this matter . For in that Chapter it is ſaide plainely , that Chriſt died for the vngodly, for ſinners, for his enimies, and all to commende the greatneſſe of his loue. It will be graunted of all men, that indeede before the death and paſſion of Chriſt, we were godleſſe , vngodly, enimies to God, without any hope of a better life. But all men are not perſuaded, that we doe nowe come ſuch men into the worlde and continue ſo : vntill by the ſpeciall grace of God working with his worde, we be reclaimed and refourmed, which (for that change) is called regeneration or new birth. All men are not perſuaded, that when Chriſt beginneth Chriſtianity in any, he doth beginne with his enimie. Yet doth the Apoſtle Saint Paule affirme that he, as others , was by nature the childe of wrath, that before his calling, he, as other mē, was dead in treſpaſſes and ſinnes : walking after the courſe of this worlde , after the ſpirit that woorketh in the children of diſobedience: *But God* (ſaith he) *which is rich in mercy, through his great loue, wherwith he loued vs, euen whē we were dead by ſinnes, hath quickened vs.* There is no dout of it, but that he who liueth the moſt blameleſſe life of all men in the worlde, is an enimie vnto God, & without all hope of any better life, before this ſpecial working and calling of God. Ephe. 2. 4. 5.

I doe call Chriſtianity a ſpeciall woorke of God, becauſe it is not to bee founde in the nature of any man, how great good thinges ſoeuer it ſeeme to haue in it : but is a peculiar woorke of God. This is a matter needfull to ſtand vpon, becauſe it giueth vnto God the commendation of that loue, which is not to bee matched in the worlde. And in denying this greateſt kinde of louing dealing, we darken and diminiſh the glorie of his mercie, appearing ſo cleerely & ſo aboundantly

dantly herein: we deale vnthankefully with God, not giuing vnto him all the praiſe that of duetie belongeth vnto him. If two ſeruaunts had receiued equall commodities and benefites of one maiſter, the one hauing been a very profitable ſeruant to his maiſter, the other a very vnthrift, and not onely not profitable, but alſo a waſter of his goods: ſhould the vnthrift ſufficiently acknowledge the liberalitie of his maiſter, if he ſhold cõfeſſe that he had receiued as much of him as his fellow ſeruaunt, making no mention in the meane time of his vnworthines in reſpect of his fellow? Euery man ſeeth the good wil of the maiſter, to appeare more in the one then in the other, and therefore he ſhould iuſtly be accounted vnthankful, if he would not both thinke and confeſſe that he were more beholding to his maiſter then the other. For true thankfulnes cauſeth the benefites receiued after a certaine maner to remaine ſtill in the benefactour, by thankful remembrance not onely of the gift, but alſo of the manner and qualitie of the gifte: eſpecially when it addeth any thing to the worthineſſe and deſert of the giuer. The cauſe therefore is great, and a parte of our thankfulnes vnto God is in it, to ſtande with the Churche of Rome herein, that not onely we haue had theſe benefites that we haue from God, but alſo that we haue had them contrarie to our deſeruing: which vtterly ouerthroweth thoſe workes of preparation, and ſetting our ſelues in a towardneſſe for the Lorde, and maketh the benefite to remaine in God, by his iuſt praiſe, not onely for the deede doing, but alſo for the mercifull manner of dealing with vnworthie men: wherein his loue is tried to haue more in it, then any affection that hath beene heard of amongſt men, that we may truely ſay with the holie Ghoſte, not onely that God hath loued the worlde, but as it is

ſaid

ſaid in this place, *So God loued the worlde*, noting in that worde (*So*) no common affection, but the higheſt and greateſt degree of loue. By this that hath been ſaid before, we do learne that God did beare tender affection towardes his, not onely before any deſeruing had gone before to Procure the ſame: but alſo when as yet they were enimies vnto him. And therfore the Apoſtle in the Epiſtle to the Epheſians, bringeth the benefits of God to be conſidered in his free good purpoſe, & gratious good will towardes vs, being the head and ſpring therof: which addeth greatly euen to the greateſt of his benefites. And if the conſideration therof be omitted, the whole deſeruing of the benefactor is not acknowledged, nor deſerued praiſe rendred therevnto. When the Apoſtle had giuen prayſes vnto God the father of our Lorde Ieſus Chriſt, for that he had bleſſed vs with all ſpirituall bleſsings in heauenly thinges in Chriſte: immediately in the verſe following (which is the fourth in number) he hath theſe wordes: *As he hath choſen vs in him before the foundation of the worlde, &c.* As if his loue towardes vs had not begun then firſt, when thoſe benefites were beſtowed vpon vs, but that his good will (whereof thoſe were teſtimonies and fruits) was bent towardes vs, before the begining of the world: which is the cauſe why he letteth vs ſee thoſe fruits not barely in themſelues alone, but in that good will, which ſo lōg before was inclined towardes vs. And good wil the lōger it hath continued, the more it is to be eſteemed: & the benifites of an olde friende, and well willer of long time, haue iuſt occaſiō in thē to be the more accounted of. It is not to be maruelled then, why with the gift he bringeth in alſo the good will of the giuer. For the gift is made thereby the greater, both for that the good wil hath been of long time cōtinued, and alſo for that it is Eph. 1. 3. 4. 7.

his good will onely, and not any thing either had already, or elſe hoped for from vs, that hath brought, all theſe benefites vnto vs : as it followeth in the next verſe in expreſſe words: *That he hath predeſtinate vs to be adopted throgh Ieſus chriſt, according to the good pleſure of his will, by who* (as it is there in like manner affirmed) *we haue redemption throgh his bloud, euen the forgiueneſſe of ſinnes, according to his riche grace.* In all theſe places we are let to vnderſtand, that all our benifits, euen the forgiueneſſe of ſinnes came from the good pleaſure of his will, and the riches of his grace, and not (as hath beene ſaide before) from any thing of ours, either had alreadie, or elſe hoped for. Let vs learne therefore to ſet his loue before al his benefites, as the onely cauſe & ſpring thereof. For if we ſhal beginne at our ſelues, to ſay that either that which already we had, as a towardneſſe and preparation to goodneſſe: or that which God did foreſee would be in vs, was the cauſe why the Lorde hath appointed euerlaſting life for vs, and giuen vs the graces ꝑ apperteine therevnto, wee darken and diminiſh the greatneſſe and the goodneſſe of the gifte. Which cannot be ſo commendable, if it come for the deſert of benifites, either had alreadie, or elſe hoped for: as if it had ben ſent from the franke and free good will of the giuer, without any ſuch reſpect of any thing that ſhold proceede from vs. This is the reaſon why the loue of God is here ſet before the gift of the mediatour & redeemer Ieſus Chriſt: and alſo why the benefite of election and al other, in the firſt Chapter to the Epheſians, are alwayes coupled to the good will of God. For we are giuen to imagine that the good thinges whichare ſuppoſed to be in vs, do turne his heart, and purchaſe his fauour towardes vs: when in verie deede his good will towrdes vs, brought all thoſe graces, and all the good-

Ephe. 1.

goodneſſe that we haue, vnto vs.

In ſo muche that both our election and redemption are recited to the Epheſians, to haue proceeded frō the free good wil of God, and are made not as matters purchaſing it: but as matters purchaſed of it. When this free good will of God is not acknowledged to be the beginning of al his giftes, his gifts muſt of all men þ are ſo perſuaded be leſſe eſteemed. For it is the mind and good will of the giuer that doth cōmend the gifte, and maketh it to be alwaies the better accepted. Men are wont not to eſteeme the gift ſo much, as the mind of the giuer. Therefore the doctrine of the Church of Rome hath and doth marueilouſly pull away from the benefites of God and the deſeruings thereof: becauſe it doth not eſteeme of them as fruites of a wel willing minde towardès vs and of ſuch a one as already liketh wel of vs. For that doctrine profeſſeth that thoſe gifts of his in vs, by our vſe thereof do firſt turne his fauourable countenance to vs warde. Moreouer, becauſe that loue was bent towardes vs, when we were bent as enimies againſt him: which maketh his loue ſo great that it may iuſtly be ſaide of it: *So God loued the worlde*, as being a rare kinde of loue, the like whereof we haue not knowen. Therfore that doctrine of the Church of Rome that giueth vnto man workes of preparation, & making of himſelf fit to meete God and to ioyne with him in the purchaſe of his happines, darkeneth greatly this great degree of his loue that was ſhewed vnto vs, when wee were ſo farre from preparing our ſelues to meete with him for our ſaluation, that we were vtter enimies both vnto him and vntoit. Which is ſo comfortable vnto thoſe that are truely turned vnto him, that it is the ground of their ho pe, (in their affliction and diſtreſſe) that their end wil be happie, by cauſe that

if

if when they were enimies they were reconciled by his bloud, much more being now made friends, they ſhal by his life be ſaued from wrath. It hath byn declared at large, why the great loue of God is ſet before the benefit of our redemption, and the great gift of Ieſus Chriſt giuen vnto vs. Now it remaineth after the ſight had of his good will, to ſee into the gift, what it is that commeth from ſo great good will. The text ſaith, that this gift is *His onelie begotten Sonne: for ſo God loued the world, that he gaue his onely begotten ſonne.* Now we know the gift, it is his only begotten Sonne, which at the firſt ſight doth witneſſe great good will, the gift beeing ſo great as to pleaſure vs with his onely begotten ſonne. But yet it is needfull that wee vnfolde this gift, that we may vnderſtand of euerie commodity that lyeth hid within it. It is written in the Corinthes, that Chriſt
1. Cor. 1. 30. of God the Father is made vnto vs *Wiſdom, righteouſnes, ſanctification and redemption.* Behold the ſeuerall commodities that come with this gift of Ieſus Chriſt, giuen vnto vs from God the Father, which euery one of them are of that dignity and worthines, that I cannot ioyne them altogether, and in few woordes diſpatche them, but am inforced ſeuerally (and yet as briefly as I can) to ſtand vpon them. Firſt it is ſaid here, that *Hee is made of God vnto vs wiſedome.* Chriſte is become the wiſedome of his ſeruants, he teacheth his choſen children true wiſedome, he is appointed of his father to be their ſchoolemaiſter, as it is writen in the Goſpell after Saint Matthew. *This is that my beloued ſonne, in whom*
Mat. 17. 5. *I am well pleaſed, heare him.* And to the Colloſſians it is written, *that all the treaſures of wiſdome and knowledge are*
Coloſ. 2. 3. *hidden in Chriſt.* If it ſhall be demaunded, how it commeth to paſſe, that ſo many men in the gouerning of their liues and dealinges doe followe their owne wiſe-

dome

dome and their owne wit going no further, but holding themselues well content with that, neuer suspecting any want in it: & yet another sort shall so suspect their owne wisedome: and the deuises of their owne head, and see such want in it, that letting it alone they betake them to the wisedome of God, reueale d in his worde, become painefull trauellers therin, and careful framers of their liues accordingly, the answere is ready, that Christ (who is made of God the Father wisedome vnto his) hath layd claime vnto the one sort and taken possession of them as vpon his own, but not vpon the other. This is th e cause of this diuersity & none other thing. And therfore the Apostle proueth þ the testimony of Iesus Christ was confirmed amongst the Corinthians, becaus e they abounded in all knowledge. And her e by the way, it is manifest that ignorãce is not mother, but stepmother vnto deuotion and true Christianity. For Christ is made vnto Christians of God the father, wisdome, teaching thẽ the knowledge of his worde and will. In like maner, if it should be demaunded why in their religion & seruing of God, some follow the inuention of man (which hath in it greate shew of holines, in humblenes of mind, not sparing the body, but laying much affliction vpon it: in doing manie things vnto God voluntarily, not being bound vnto them by him, but frankly & freely of their owne accord,) And another sort (contenting thẽselues with the bare & naked simplicity of Gods word, in the worshipping & seruing of him) do condemne & vtterly reiect al those inuẽtions of men, & shews of holines & humblenes of mind, which stand so strongly vpon the wisdome & reasõ of mã: the matter is plain & the answere soone made, *Christ is made of God the Father, wisedome vnto his.*

*Christ is made of God the Father wisedome vnto vs teaching vs to order our liues after his woorde, and to cease to gouerne them after the direction of our owne wit and reason.*

I. Cor. 1 5.6

This is the cause why his seruantes finde no wisedome

dome but in him. This is the reaſon why it ſeemeth madneſſe and extreame follie vnto his ſeruaunts what ſoeuer is approoued by his woorde, haue it neuer ſo ſtrong reaſons of mans wit to vpholde it withall. It is not their wiſdome, they cã ſee no wit in it. For Chriſt is become wiſedome vnto them, and they haue learned no ſuch thing of him in his worde. Therefore it is their wiſedome to reiect ſuch wiſedome. It is a marueilous thing, that any man who hath wit and reaſon, ſhould miſlike that religion which hath nothing elſe in it but force of wit, and ſtrength of reaſon. But let vs ceaſe to maruell, and begin to magnifie the goodneſſe of that God, who vouchſafeth to become wiſedome vnto his, teaching them in his word another maner of wiſdom then that which is taught them of their owne wit and reaſon. Here ye ſee then the firſt benefit that commeth with Chriſt vnto his, euen wiſedome in his word.

Doe ye meane to approue it before God and man, that we are called vnto the felowſhip of Chriſt, and become Chriſtians in deed? Let vs then become wiſe after his word. Let vs giue ouer our own wit and reaſon in the gouerning of our liues either towards God or man, & betake vs to his worde, who is become our wiſedome. Let the word of God dwell richly in vs in al wiſedome, teaching and admoniſhing our ſelues as wee are commanded by the Apoſtle. Col. 3. 15.

For if in our dealing with God or man, we like well ynough of the counſell had from our owne witte, in vaine is this boaſt made, that Chriſte is become wiſedome vnto vs. For hee pulleth his from the deuiſes of their owne wit in the ordering of their conuerſation vnto the gouernement of his woorde: letting them vnderſtande and feele the want and wretchednes of the one, and the ſufficiencie and bleſſednes of the

the other.

Chriſt (as you ſee) at his firſt comming chaungeth our wiſedome: this is the woorke. Where is then our franke and free will vnto that whiche is good, when it is manifeſt wee can not ſee what is good, before Chriſte lighten vs, who is become our wiſedome? Wee haue no will vnto any thing but that whiche our wit approueth, and our iudgement doth embrace: and good things canne we not in iudgement embrace and like: before Chriſt (who is our wiſedome) ſhall haue chaunged our iudgementes. If Chriſt muſt open our heartes and chaunge our mindes, before we can haue true wiſedome, and vnderſtanding of good thinges, (which wee muſt approue in iudgement before wee haue a deſire and will vnto them in our affection:) it foloweth neceſſarily, that not from our ſelues, but frō Chriſt, commeth all the free will whiche wee haue vnto that which is in deede good. For wee haue no will vnto any thing but that which wee approue & like in our iudgement. We can approoue and like in our iudgement no good thing, before our iudgement be good, Good iudgement and wiſedome we haue not of our ſelues, but are taught it of Chriſte, and haue it with him who is made our wiſedome. Therefore the deſire and will vnto good thinges, we haue not from our ſelues, but from Chriſt, amongeſt whoſe giftes the very formoſt is, that hee giueth himſelfe vnto vs, when he giueth vs the knowledge of himſelfe in his woord. The ſecond benefit that we receiue from God the father by Chriſt, is *Righteouſneſſe*. For it is written (as we haue heard before) that he is made wiſedome vnto vs and righteouſnes, &c. This righteouſnes conſiſteth in two pointes. The firſt is, in diſcharging vs of our ſinnes. The ſeconde is, in preſenting vs blameleſſe

*Chriſt is our righteouſneſſe who hath borne the punishment of our ſin, & perfourmed for vs the obediice required in the Law.*

leſſe before his father, in ſuch perfect obedience as the law cannot reproue, nor iuſtly charge with any want.

This is perfourmed to vs in Chriſt, who hath ſatisfied in his ſuffering for our ſinnes, and wrought our full diſcharge: and alſo perfectly kept the whole law and euery commaundement therof in the behalfe of vs that be his. For he being GOD, (and therfore aboue the Lawe as Lorde and giuer thereof,) needed not to haue become a ſubiect therevnto for himſelfe. Whereby it appeareth plainely, that hee went vnder that obedience in our name and for vs, and that the ſame obedience of his is auaileable for vs that be his: according as it is written to the Romaines in theſe
Rom.5.15. wordes; *As by one man his diſobedience, manye were made ſinners: ſo by the obedience of one ſhal many alſo be made righteous.* The tree muſt be good, before the fruit be good: and therfore we our ſelues muſt be righteous, before any good fruit of righteouſnes proceed and come frō vs. The gift is neuer welcome when we cannot abide the giuer: neither will the Lorde haue good liking of any thing that is ours, before he ſhal thinke wel of vs. We are therefore firſt to be ſetled by faith, as righteous in Chriſt, before the Lord will take in good part any thing that ſhall proceed from vs. Our root was rotten in Adam, & therfore brought forth fruit accordingly.

We muſt therefore be grafted into Chriſt, and then drawe power from him to bring forth fruit that ſhalbe pleaſing vnto him, and acceptable in his ſight: accor-
Iohn 15.4. ding as our ſauiour Chriſt ſaith in Iohn. *As the braunch cannot beare fruite of it ſelfe, except it abide in the vine: no more can ye, except ye abide in me.* His ſeruants find want of righteouſnes in themſelues, and therefore flee vnto him for righteouſnes.

They

They ſee ſo much in themſelues, that they well vnderſtand, that they cannot bee accepted for themſelues, and therefore ſticke vnto the righteouſnes of an other, which is Chriſt. When the queſtion is then, whereyppon ariſeth this diuerſitie of iudgementes in men, that one perſwadeth himſelfe that the cauſe why he is acceptable to GOD, firſt ſpringeth of himſelf: and another denieth any thing that is in himſelfe, to haue byn the cauſe to make him accepted vnto God, and doeth attribute the whole cauſe why he is acceptable vnto God vnto the righteouſnes of Ieſus Chriſt, which is become his by faith: from thence wee haue an anſweare that may ſatisfie vs, which is, that Chriſt is made righteouſneſſe vnto his. It is the woorke of Chriſt in them, to aſſure them to be accepted for the righteouſneſſe of an other, and to giue ouer all the holde that they haue, by reaſon of any thing that they ſhall haue done themſelues. Our natural wit and reaſon cannot allowe of that. It is apparant therfore, that we haue an other ſchoolemaiſter that doth teach vs this doctrine. Can one man for his good workes that he hath done ſtande ſo ſtrongly aſſured in his opinion of ſaluation, and to be accepted for them, that hee ſhall offer his ouerplus to helpe other withall: and an other man (that is not inferiour vnto this, neither in wit, reaſon, nor good deedes) ſo giue ouer all the hope of them, that in flat deniall and vtter renouncing thereof, hee ſhould lay claime onely to the righteouſnes that an other hath done, and boaſte of that none otherwiſe, then if hee ſhoulde haue done it in his owne perſon? Can this I ſay be thought reaſonable vnto any, that hath not another ſchoolemaiſter then wit, and reaſon to perſuade him therin? Can the naturall man be perſuaded that he muſt firſt be righteous

teous, and then doe righteous thinges: and not rather that in doing of many righteous deeds, at length he be commeth to be accepted for righteous himſelfe thereby? Or can a naturall man bee perſwaded, that his fauour with God commeth wholly in reſpecte of an other his doings, who hath done him al this good: & not rather that his owne doinges haue done the moſt for him, & that he is eſpecially beholden vnto them? This commeth from an other teacher then any that we haue at home: it ſauoureth not of the earth, it is frō aboue. Ceaſe therfore to maruel at ſuch diuerſitie of doctrine, when the ſchoolemaiſters that teach are ſo farre differing one from another, as heauen is from earth. The ſeruaunts of God giue ouer their own righteouſneſſe, they find nothing in it: they do cleerely ſee it will not goe for paiment, and therfore do betake themſelues to the merites of another.

Neither do they onely ſay, that they be vnrighteous in themſelues, but with griefe do finde and feele it to be ſo. But howſoeuer they ſtand rotten in their owne roote, they are notwithſtanding ſtrongly ſtaid in Ieſus Chriſt, whoſe obedience they doe make ſo great an account of, as if it were their owne performed by themſelues. The third thing that we doe receyue with Chriſt is *Sanctification*, or holines of life.

*Chriſt is our ſanctification, not onely becauſe he purgeth vs from the cōmon infection of our corrupt nature, teaching vs to mortifie it & to bringe forth fruits of true holineſſe. but alſo*

This ſanctification followeth immediatly after righteouſneſſe, in the place which before I haue alleadged. For it is not onely requiſite, that we ſhould remayne righteous by the obedience of one man once perfourmed: but that our whole life ſhould continue conſecrated vnto the ſeruice of him, in bringing forth ſuch fruite as he hath appointed. That righteouſnes whiche before we haue heard of, is as the tree, and this holines is the fruite thereof. The nature of our Sauiour

our Christ was free from all infection, not hauing in it any remnant or relique of sinne, and therefore hee was sanctification it selfe, and perfectely sanctified. *because that his sanctification is imputed vnto vs.* When we beginne to separate our selues from the cõmon corruption of the worlde, and binde our selues to pureneſſe of life approued before God, this is the worke of Christ, sanctifying and working true holines in vs. For of our selues we are prophane and vnholie, voide of these fruites of righteousnes which are wrought in vs by Christ.

The cause why a number doe mislike suche deedes and conuersation, both in them selues and also in others, which an other sort of men do approue and delight in, following after them with all greedinesse of desire: is for that Christ is become sanctifycation vnto the one sorte of people, and not vnto the other, who continue in their prophane and corrupt wayes, nor finding any want therein: when the other sort are vexed and greeued to see such doinges abounde in others, and tormented in them selues, if at any time they shall of infirmitie slippe into the like, not ceasing to applie the meanes whereby they may get victorie ouer them.

Here ariseth a question necessarie to bee discussed, Whether righteousnesse be in the children of GOD before sanctification and holinesse of life, Or good workes and holie life, doe goe before iustification being in his, before they be acceptable vnto God.

Wherein, notwithstanding that which hath beene saide alreadie, may be thought sufficient vnto any indifferent man, yet it shall not be amisse to adde some more force and strength vnto it. It is proued that righteousnesse goeth before good workes. Romanes 4. 6. where the testimonie of Dauid is aleadged, pronouncing him blessed and happie, to whom the Lorde im- Rom. 4. 6.

puteth righteousnes without woorks.

And least any man shoulde thinke this to be meant of the Ceremoniall woorkes, the very woordes of the Prophet are cited in the nexte verse following, affirming blessednesse to bee in the remitting of sinnes vnto vs, and not in the admitting of good workes for vs. If the Apostle do ioyne with the Prophet in this, that God imputeth righteousnesse without woorkes, then must I demaunde of the aduersaries, Whether this righteousnes imputed without woorks, doth exclude all woorkes, or but some woorkes? If it be answeared, that all kinde of working is not seuered from this iustification and righteousnes, the question is againe, Whether those works that stand with iustification and righteousnes, go before it, or spring of it, and so come after it.

Here their answere is, We are iustified without works going before, but not without woorkes following it, making this iustification that is saide to be without woorks, to shut out onely those woorkes that are before a man be iustified, but not the other. For their opinion is, that we are iustified by them, wherevppon it followeth necessarily, that righteousnes goeth before holines of life, that good workes do flow from a man iustified alreadie, and are not sent before to iustifie him therewith that was not accepted of God as righteous, vntill those were perfourmed.

Ephe. 2. 4. 5. The Apostle is plain in this matter to the Ephesians. *God which is rich in mercie, euen when wee were deade by sinnes, hath quickened vs, &c.* There were no workes then that went before to quicken vs, seeing it is said, that when we were dead in sinnes, not only sinners, but also dead in sinnes, God hath quickened vs.

This prooueth plainly, that our good woorkes and holines

holineſſe of life, did not procure righteouſneſſe vnto vs, whē the matter is cleare that we were dead in ſins, when he in mercie quickened vs. In like manner the Apoſtle proueth that that holineſſe of life is a fruit of them that be already the ſeruants of God: but nowe (ſayeth the Apoſtle) *Being freed from ſinne, and made ſeruants vnto God, you haue your fruites in holines, and the ende euerlaſting life.* There is no work acceptable vnto God, without faith and perſuaſion of his good will towards vs, whether it be done at the deſire of vaine glory, or at the motion and inſtinct of nature, iudging that worke to be lawfull and honeſt. Rom. 6. 22.

For it is faith that doeth purifie the heart, and the ende of the commaundement is loue, but ſo that it bee of a faith vnfeigned. The tree muſt bee good, before the fruite can be good. For an euil tree cannot bring foorth good fruite. Againſt this it will be excepted, that Abraham in offering of his ſonne Iſaac vppon the altar (as ſaith the Apoſtle Iames) was iuſtified, and therefore that the woorkes of men either vnrighteous before, or elſe but in a part acceptable, do iuſtifie them and make them rightly to be accepted of God. It appeareth in Geneſis, that Abraham was iuſtified, before Iſaac was borne, for offering of whome vppon the altar, the Apoſtle Iames ſaith that Abraham was iuſtified. For in that Chapter it is written, that the worde of the Lorde came vnto Abraham in a viſion ſaying: *Feare not Abraham, I am thine exceeding greate rewarde.* And Abraham ſaide, *Oh Lorde GOD, what wilt thou giue me, ſeeing I goe childeleſſe? Beholde to me thou haſt giuen no ſeede, wherefore a ſeruant of mine houſe ſhall be mine heire.* Then the worde of the Lord, came vnto him ſaying: *One that ſhall come out of thine owne bowels, he ſhal be thine heire.* 1. Tim. 1. 5. Mat. 7. 17. 18. Iam. 2. 21. Gen. 15. 6.

Moreouer, he brought him foorth, and said: *Looke vp now vnto heauen, and tell the starres, so shall thy seede bee. And Abraham beleeued the Lorde, and hee accounted that to him for righteousnesse.* By this testimonie we see that Abraham was accounted righteous, and not in part righteous, or halfe righteous, but without any addition it was saide of him, that he was accounted righteous (before he had any sonne, and therefore before he coulde offer vp his sonne in sacrifice, euen then, when he made complaint vnto GOD, for that he had no sonne, and therefore a seruaunt must be his heire) beleeuing the promise that then was made vnto him for a seed and posteritie that should come out of his owne loynes, that faith was reckoned vnto him for righteousnesse, and hee himselfe accepted of, as righteous before the Lorde. Iames saith, that he was iustified when his owne sonne Isaac was offered vppon the altar, and that this deede of his, in not refusing to kill his onely sonne for a sacrifice at the commaundement of God, did so please the Lord, that he was iustified for it. In the other place alleadged, the holy ghost affirmeth, that he was iustified before his sonne Isaac was borne, euen at that time when the promise was giuen forth that he should haue a sonne & that the beleuing of this goodwil of god towards him herein did so please the lord, that he accoũted of him, as righteous for it. How then? Doth the holy Ghost differ from him selfe? God forbid. But the Apostle Saint Iames attributeth that to the effect for being ioyned with his cause, which the holy Ghost in that other place giueth vnto the true and originall cause alone. As if one man would iustifie a workman, and commend him aboue others for workes that he hath seene him doe, and an other would in like manner iustifie the same, but for the

the inwarde ſkill, knowledge, and conceiuing that he hath of the rules & principles of that trade or occupation whatſoeuer: which ſkil hee may diſcerne by his ſpeach, albeit hee neuer ſawe hym worke. And albeit a man may ſay, that hee is a good workman, becauſe his worke is good: yet, if a man wil ſpeake properly, he muſt ſay, he is a good workman, becauſe his ſkill is good. For his good ſkil in that trade, is the cauſe of his good woorkmanſhip, and the goodneſſe therof commeth from thence, as from the proper fountaine and cauſe. Now, euery man knoweth that when any man is commended for his worke, it is becauſe of the ſkill and knowledge that appeareth therein, and is ioyned therewith, as the onely cauſe and occaſion thereof: Euen ſo, becauſe our faith appeareth in our good workes as our ſkilfull knowledge dooth in our ſkilfull workemanſhippe: that is giuen vnto good woorkes, whiche is peculiar vnto faith, as the proper cauſe thereof: and a man ſhall bee called a ſkilfull woorkeman for his ſkilfull workmanſhippe, when notwithſtanding it is moſt aſſured, that his ſkilfull knowledge is before his ſkilfull woorke: as alſo the cauſe thereof: and he iuſtly may be called ſkilfull for it, notwithſtanding he ſhould be kept from vttering that his ſkill in woorke, many yeeres after the perfect knowledge thereof. The holy Ghoſt therefore in Geneſis, iuſtifieth Abraham as ſkilful for his ſkill alone: and in that Epiſtle of Iames he iuſtifieth him as ſkilful for the work wherein ſo much ſkill appeared. For it may be lawfull vnto mee for the better vnderſtanding hereof, to reſemble faith by ſkil, & good deeds by ſkilfull woorkmanſhip: becauſe as good workmanſhip hath all the commendation for the good ſkill that appeareth in it, ſo haue good woorks all their praiſe from the faith

that hath begotten them, & is neceſſarilie ioyned with them.

This is alſo to be added, that becauſe there is not in our workes that perfection that is required, we are conſtrained to ſtand to the mercie of God and to ſeek refuge there by a true faith: and this is the cauſe why we magnifie faith, (which otherwiſe is imperfecte as bee all thinges that are in vs) becauſe it applieth the mercie of God vnto vs, whereby our ſinnes are pardoned, and the want that is in our worke not imputed.

And for proofe that the Apoſtle Saint Iames giueth not that title vnto workes to iuſtifie, but becauſe of the faith which hath begotte thoſe workes, and which is ioyned with them, and couereth the imperfections that are in them: in the ſame place where he aſcribeth righteouſnes vnto Abraham for offring vp of his ſonne, he ſaith that the ſcripture was fulfilled: *Abraham beleeued, and it was reckoned vnto him for righteouſneſſe, and he was called the friende of God.* So that all the commendation of this worke is included in faith, and giuen vnto it for the faith of the doer. For otherwiſe he ſhoulde haue ſaide: Abraham wrought, and that was receiued becauſe it was righteous, ſeeing hee had ſtoode vpon the commendation of his workes ſo much immediatly before, and was euen yet in the ſame matter. But he ſaieth, Abrahã beleeued, and that was reckoned vnto him for righteouſneſſe.

They would match workes with faith in iuſtification, the Apoſtle when he ſpeaketh moſt of the works doth ſhrowd them vnder faith, ſaying, (after mention of his beſt worke) that the Scripture was fulfilled in it: Abraham beleeued, and that was imputed to him for righteouſneſſe, and not receiued in the righteouſneſſe and deſeruing of itſelfe, and hee was called the friende

friende of god. And in the eleuenth Chapter to the Hebrues, all the workes of the Godly fathers are aſcribed vnto faith, & by name in the ſeuenteenth verſe of that Chapter, this deede of abraham is fathered vpon his faith. For workes are ſo farre from iuſtifying vs, that the cauſe why they themſelues are iuſtified, is in faith. *For without faith it is impoſible to pleaſe GOD.* And in this cheefe worke of Abraham that now wee haue heard of, that ſcripture of imputing righteouſnes vnto him, was fulfilled. Heb. 11.

Therefore the worke did not ſtand in any account for the worthines thereof, but onely becauſe the Lorde did imputeit vnto him for righteouſnes: which thing alſo it did not attaine vnto of it ſelfe, but becauſe of faith which was ioyned with it. It is to bee noted, that the Apoſtle Saint Iames ſpeaketh here but of one worke (as the offering vp of his ſonne) and that work alſo not done, but onely purpoſed to be done. If therfore his meaning had beene to debate the worthineſſe of workes, and what place they haue in the purchaſe of our ſaluation, he woulde haue taken workes not onely purpoſed, but alſo practiſed: not ſome one worke alone, but many workes long continued. Neither would he haue ſaide of that or thoſe workes, that they were imputed vnto him for righteouſnes, but that they wrought his righteouſneſſe, either wholy or at the leaſt in parte. But the Apoſtle his purpoſe is, to ſignifie, that a true faith is fruitfull in good works, and is witneſſed by them, & that it is impoſsible that a true faith ſhould not be rich in good works, or that righteouſnes ſhold be without holines of life For it is impoſſible that we receiuing cõfort in his mercies by faith, ſhold not witnes the ſame by a life framed to the liking of him of whõ we haue thoſe cõforts. The laſt of theſe be-

benefites that wee receiue by Christ is redéption, that is: the deliuerie from all daunger, afflictió & corruption. It is the fruite of his resurrection to raise vs out of all extreamities euen from death and the graue, and to place vs with his Saints in that glorie that he hath purchased for vs. Thus is redemption taken for our freedome and deliuerie from our wretchednesse, For we holde not with the aduersaries of God his grace, that our good deedes do redeeme vs from the daunger of our euill doinges: neither yet that by prayer or satisfaction whatsoeuer, wee can deliuer either our selues or other from daunger of this life, and much lesse in the life to come, Wee confesse, that howsoeuer wee humble our selues by repentaunce, prayers, and fruites of good liuing, when his rodde of correction is vpon vs, that it is only the free benefite of Christ, to deliuer vs from the daunger thereof, and to put an happie end vnto it. We doe not thanke our deeds for it when we come foorth of trouble, albeit that we haue plentifully brought foorth the fruites of good life. We accknowledge it to be only the worke of Christ, who is made of God the father vnto vs *Redemption*, to deliuer vs frō sinne, and all those punishmentes that come vnto man for it. In this benefit of Christ there appeareth a great difference betweene the children of God and the children of this worlde. For the children of God glorie in trouble, knowing that it will bring vpon them experience, and triall of God his goodnesse in the end as the Apostle teacheth vs. For Christ is made vnto thē redemption from sinne and all the punishments there of, whereas the vngodlie (howe so euer in prosperitie they fleshly bragge of their hope in God:) yet when affliction commeth, they are without all hearte, comforte, or courage. For why? In trueth they know not that

*Christ is our redéption to pull vs out of al danger, & affliction.*

*VVee haue no warraunt that we shal not bee distressed but wee haue assurance that hee will work our deliuerāce from all distresse, euen frō the graue and death it selfe.*

Rom. 5. 3.

that Christ is made redemption vnto them, to deliuer them from all that daunger that commeth for sinne, as well as for sin it selfe. This persuasion causeth the godly in all their afflictions and necessities whatsouer, to staye themselues in godly conuersation, both towarde God and man, with patience and assured hope of an happie end: when as the vngodly either murmur against God, either else fall into some one euill dealing or other, thereby to purchase their deliueraunce, which is an assured testimonie that they doe not look to haue it from the Lorde.

Now we haue hearde what seuerall benefites doe come with Christ, and that we doe not receiue him naked and alone, but according as he is giuen vnto vs from God the father, clothed with wisdome, righteousnesse, holinesse, and redemption. Thus is he giuen vnto the beleeuers, and thus is he receiued of the beleuers. And here by we may clearely vnderstande What faith is, euen that which findeth all want in it selfe, and all plentie in Christ: that is, poore at home, and riche abroade: that in her necessitie boasteth, and is comfortable in an other mans plentie: that neuer resteth in here selfe nor any thing of her owne, (haue she neuer so greate plentie in respecte of other) and yet is ioyful, comfortable, and well appaid and satisffied with Christe in his great wante. For faith is not so highly commended as it is a work of ours, for so it is imperfecte as all others bee that come from vs: but because it giueth all glorie from vs vnto God: therefore hath it so iust commendation in the word of god. Wee giue the most vnto it, because it giueth nothing vnto vs, that God may haue all glorie, and that he that will glorie, may glorie in the Lorde. Wee doe not exalte it aboue other thinges that proceede from

vs,

vs, becauſe it doeth exalt vs, but becauſe it doeth abaſe vs, that Chriſt may be exalted, therefore doe we magnifie it. For faith findeth perfection in God, and imperfection in vs. Faith findeth true wiſedome to be in Chriſte, charging all the worlde with follie in their wit, (be they neuer ſo wiſe in the opinion of men) before they be lightened with the vnderſtanding of his wiſedome ſet foorth in his woorde. Faith findeth true righteouſnes in Chriſt alone, and chargeth al men with vnrighteouſnes in themſelues, as withered braunches proceeding out of the rotten ſtock of Adam their firſt father, vntil we be grafted into Chriſt the roote of all righteouſnes.

Faith findeth true ſanctification and holineſſe of life in Chriſt, and chargeth all men howe ciuilly and honeſtly ſoeuer they liue in the iudgement of men, to be of a prophane and vnholie nature and diſpoſition, except they haue it reſourmed by ſpeciall grace from Chriſt. Faith findeth deliueraunce from all daunger in Chriſt, and chargeth the deedes of all men, with want of abilitie in that behalfe. Thus we learne, that faith doeth finde all thoſe thinges in Chriſte, and the want of euery one of them in the nature of man: nay, whiche worſe is, a counterfeit of euery one of them deeply imprinted in vs: a counterfeite wiſedome of man his witte and inuention, for the true wiſedome of his woorde: counterfeite righteouſneſſe of our corrupt woorkes, for the true righteouſneſſe brought and wrought by Chriſt alone: a feigned deuotion grounded by our owne good intent, for holineſſe and ſanctification of life and well dooing, guided and directed by his woorde: a falſe perſuation to auoid daungers by our owne ſatisfactions, in ſteed of an aſſured ſtanding to his redemption, and deliuerie in all our neceſſities

and

and wantes. Theſe are the withered braunches of that rotten roote our olde Adam: and the nature and diſpoſition of all men goeth this way, except they be reclaimed by Chriſte, as all thoſe bee (in his appointed time) that ſhall inherite with him in his kingdome. In as much as wee doe clearely vnderſtand what is in vs, before that Chriſte ſhall call vs: it ſhall bee profitable to conſider, whether (after that Chriſt hath laid claime vnto his, and giuen them that in trueth which before they had in ſhewe) faith doeth yet finde anye ſuche want and lacke, that (notwithſtanding ſuch a change) it reſteth onely in Chriſt, and refuſeth to ſtande to any deſert whiche this newe obedience can claime. The ſcripture is plaine, that faith findeth lacke and want in man, notwithſtanding that he be changed & renewed by Chriſt, from that he was before, & come to that perfection that euer any man hath atteined vnto. This wil appeare moſt plainly in the conſideration of thoſe ſeuerall commodities which (as we learned before) are brought with Chriſt. We that be Chriſtes doe receiue wiſedome from Chriſte, yet is there want of wiſedome in the child of G O D that hath receiued the greateſt portion therof, according as it is written to the Corinthians: *Now we ſee in a glaſſe darkely, but then ſhall wee ſee face to face. Now I know in part, but then ſhall I know euen as I am knowen.* 1. Cor. 13. 12.

Wee that bee Chriſtes doe receiue righteouſneſſe from him by faith, but we haue ſuch wãts in our faith while we be here, that this is the prayer of the Church and euery member thereof, ſo long as they liue: *Lorde increaſe our fauth: I beleeue, Lord helpe mine vnbeliefe.* We receiue ſanctification and holines of life from Chriſt, but in that meaſure, that it is the continuall praier of the Church vnto the end, *Forgiue vs our treſpaſſes, as wee*

doe

*doe forgiue them that treſpaſſe againſt vs.* The faithful that haue byn deliuered from many daungers already by Chriſte, who is their redemption, haue yet for all that many daungers and troubles abyding for them: inſo much that it is thus written of the eſtate of them: *For thy ſake are we killed all the day long, we are accounted as ſheepe for the ſlaughter.* And if they ſhould eſcape all other, yet death will ſurely haue to doe with them all at the laſt, and will not reſigne her right vnto any. Theſe are plain proofes that the faithful neuer ſtand ſatisfied with any thing in themſelues, as being perfect in it, but alwayes returne vnto their Mediatour and Redeemer Chriſte, where is the perfection of that whiche in ſmall meaſure abideth in themſelues: who hath theſe things perfect in himſelfe, not for him ſelfe, but for vs. And therfore the holie Ghoſt doth not ſay (which notwithſtanding in trueth he might) that Chriſt hath made vs wiſe, righteous and holie, but hee ſaieth that Chriſte is made vnto vs wiſedome, righteouſneſſe & holines, adding the cauſe thereof in theſe wordes following: *That he that will glory, may glory in the Lord.* For faith refuſeth to glorie of anie thing in it ſelfe, finding wante in all thinges, that it may glory in the Lorde alone. For it is not praiſe worthy of him, if he be but felowe with vs in the worke, but when we are truly taken (as wee are in deede) for nothing, and that that commeth from vs as no ſufficient payment, then receiueth the Lorde the whole right of his glorie, whiche otherwiſe is cleane darkened, when it is made to patch vp that which wee had begun. Let vs therefore neuer forget this, that we doe magnifie faith aboue all that whiche doeth come from vs, not ſimply, becauſe it faſteneth harde vppon Chriſt: but becauſe it ſo taketh holde vppon him: that it letteth goe all the holde that it hath of any thing in it

Rom. 8. 36.

it ſelfe. We may not therefore onely conſider, whether we haue any ſtay in Chriſt: but whether wee haue ſuche a ſtaye, that acknowledgeth vs vnſtayed in our ſelues, and therefore to be vpholden by him alone. For faith ioyneth riches to pouertie, and bringeth plentie vnto the emptie.

Nowe let vs praye vnto our heauenly father, that his true faith may be increaſed in vs, &c. Amen.

## The fifteenth Lecture vpon the Goſpel of S. Matthew, the 6. Chapter, the 9. and 10. verſes.

9 *Our father which art in heauen, hallowed be thy name, thy kingdome come, &c.*

WE haue learned already what faith is, and therefore order doeth require to ſpeake ſomewhat of prayer, beeyng ſuche a fruite and effect therof, as cānot be parted from it. For as faith is weake or ſtrong, ſo are prayers colde or carefull, ſparing or plentiful, becauſe true prayer receiueth life from faith, which without it is dead & nothing worth. And becauſe faith quickeneth prayers, we may truly iudge of faith by our prayers: colde prayers, colde faith: fewe prayers, little faith: they increaſe and decay together, they ariſe and ſpring vp both at one time. In this treatiſe of prayer, before I ſhall expounde the petitions, that is, what things are to be asked, it ſhal be verie profitable to ſpeake ſomewhat before, neceſſary for the preparing of vs therevnto. Heerein the firſt thing to bee conſidered is, the vſe and ende of prayer, which is to bring vs to ſuche triall and experience of

*Prayer bringeth a triall & experiēce of Gods goodnes towards vs, when wee perceiue that to be*

Gods

*ghen vs, which wee are aſſured that we haue often & earneſtly begged in our prayers of our God, wherely our faith and perſwaſion of his goodnes towards vs, is ſtrongly confirmed, & wee our ſelues drawen in truth to honour & praiſe him.*

gods goodneſſe towardes vs: as may force vs in trueth to honor and praiſe him. For we cānot heartily honor & prayſe him, of whoſe goodnes towardes vs we haue no certaine knowledge. And how ſhall we haue certeine knowledge and true triall of his goodneſſe towardes vs, but by receiuing and taſting thereof? And how cā we ſtand better aſſured what we haue receiued, then by finding that giuen vs, which we knowe & well remember that we haue aſked and begged before at his hands in prayer? So that prayer leadeth vs to this certeine & aſſured knowledge of Gods good meaning towards vs which is the founteine of all true ſeruice and praiſe of God: while prayer goeth in euerie neceſſitie to trie for it ſelfe the goodneſſe of God promiſed in his worde, and bringeth with it a true certificate and good experience thereof, in that his ſuite is graunted, and he in his prayer is comforted. And this aſſurance of God his particular regarde and fauor towardes vs, bringeth with it a ſeruing and honouring of God in truth. And therefore Solomon rendereth this reaſon why he would haue the Lord to graunt the petitions that his ſeruaunts ſhoulde pray for: *That* (ſaith he) *they may feare thee as long as they liue*. It is his reaſon alſo why he wold haue the ſtraunger (which was not of the people of Iſrael) heard in all that he called for: that all the people of the earth might knowe his name, and ſerue him as did his people Iſrael.

1. Reg. 8. 40.

1. Reg. 8. 43.

For it is this aſſured knowledge of a ſpecial good wil of God towardes vs that inclineth our hearts to the true worſhipping of him. Al men know that God is good, but all men know not that hee is good vnto them. All beleeue that he is good, but al beleeue not that he is good vnto them, yet is that the true faith, and therefore is prayer a true fruite of faith that confirmeth vs there-

therein : according as the prophet Dauid teſtifieth of himſelfe, that he loued the Lord, becauſe he had heard his prayers. Pſal. 116. 1.

Our faith hath neede of al the helpes that can be, to ſtrengthen it withall in temptations, and therfore this triall of it, (when we receiue comfort of our prayers, hauing his good will brought home vnto vs, and therfore by ſo good experience aſſured vs, that we can ſhew good euidence for it,) is not to be neglected but highly to be accompted of. If God haue made vs many promiſes to help vs in our neceſſities, and we ſhal not once haue ſent our praiers to make trial therof: can we haue any great hope at our need of his helpe, hauing no hold but by his bare promiſes, which long time before were made vnto vs, but neuer tried by vs to haue any trueth in them?

Let vs not tempt the Lord, in deferring this ſtrengthening of our faith, which hath neede of all the vpholding that may be had: and all wil be tried in trial to be little inough. It behoueth vs to looke vp our euidence, for we deale with that aduerſary that neither wanteth ſkill to eſpie his aduauntage, nor will to hold it to the vttermoſt: and prayer is that which bringeth triall of God his good will to vs particularly, in that, by prayer, we are comforted and relieued, whenſoeuer we ſhal open our griefes and wants vnto our God. For albeeit the Lord might giue it vs without aſking, yet it is his wil that we ſhould aſke, that we may know we haue bin heard: & by that meanes receiue aſſurance of his good will towards vs.

It hath byn ſaid before, that it is one thing to be perſwaded that God is good: & another to be perſwaded that he is good to vs. It is one thing to be perſwaded that God giueth al things, and an other that he giueth them

them to vs a pledge of his ſpeciall good wil & meaning towards vs. The faith of God his children perſwadeth them of good will from the Lorde, meant particularly to them: and in their praiers they take in outward benefits no otherwiſe but as ſpecial tokens of his fauour, who now is at one with them, and tenderly doeth imbrace them. And the Lord hath appointed prayer to be a help vnto our faith in this part, that a man obteining by aſking, might know that he were of ſome reckoning with the Lord: and might bring it out as a proofe againſt thoſe temptations that ſhould ſhake his faith, in calling it into queſtion whether he were regarded of the Lord or otherwiſe.

Pſal. 4. 1. We ſee that Dauid ſtrengtheneth his faith in the hope to be heard for his preſent ſuit, becauſe the Lord had confirmed his good will towardes him in hearing his prayers before. Sure it is, that if the Lord will giue vs thinges vnaſked, much more will he giue vs that which we haue intreated him for. And if we get no cõfort that way, our hope is ſmall. This help of our miſtruſtfull diſpoſition, that we ſhould come by benefites through intreatie and prayer (where we may plainly ſee that we are greatly regarded & not without reckoning before him, in that he voutſaueth to anſwere vs in our motions, made vnto him for our welfare) is a ſingular vſe & end of prayer, which marueilouſly addeth to the force of faith. This ſingular vſe and ſpeciall end of prayer are they depriued of, that vſe to pray vnto God in an vnknowen tongue. For if any particular benefit be giuen them, they know not whether it hath come at their intreatie or no, becauſe they know not what they haue prayed for: and ſo receiue they no ſure and certeine teſtimonie of the Lordes helpe. It is a ſingular bleſſing, to haue his goodneſſe towards vs particularly

ticularly in assured experience.

It wil be answered for them that pray in an vnknowen tongue, that it skilleth not though they them selues know not what they pray, in as muche as God knoweth all things: and therefore vnderstandeth it. This answere were to some purpose, if the institution of prayer were in regarde of God alone without consideration of vs: but prayer is appoynted (as we haue already hearde) that our weakenesse of faith might haue as it were sensible holde thereby, and such as would suffer no exception to the contrary, in that we haue felt him helpe vs there, wherein we haue requested his helpe by name & speciall request: so that there hath bin friendly communicating together, we asking, and he giuing that which we haue asked: we requiring, & he subscribing vnto that request. As for those that pray in a tong vnknown, how can they assuredly know that he fauoureth them, in graunting that which they haue required, when they know not what it is that they asked? And therefore their faith doeth receiue no strength by their praier that can stand in any trial. This vse also of prayer which cõsisteth in bringing help to our faith, reproueth those that pray only in some vniuersal speech, & do neuer particularly & by name offer to God the redresse of any thing that doth vexe thẽ. The example may be this. Some onely in generall wordes vse to pray that GOD would blesse them, or that God woulde make them his seruantes, or that he would keepe euill from them, But they are not accustomed to pray for his blessing in any special causes which they are destitute of: neither come they to God, to craue his grace to serue him in this or that particular obedience, wherevnto they are bound, and yet know thẽselues to be wanting therein, & therfore can they see no special fruit of their praiers to help

*They who are accustomed to praye in an vnknown tong, want this speciall fruit of prayer, to haue experience of God his goodnesse towards them: for how can they know that God hath grãted their request whẽ they know not what their request was that they made vnto God?*

*Because the glorie of God consisteth in performing the trueth of his word, those who shall truly pray vnto the Lord, must not on-*

*By know his will reuealed in his word, but alſo haue a deſire and inwarde longing to ſee the ſame performed in them whether their prayers bee to obteine grace to doe ſomthing that hee hath commaunded or in their trouble to atteine ſuch help as he hath promiſed for his in his word. The prayers therfore of mē that are altogether ignorant of the will & word of God, are here reproued as alſo the prayers of thoſe that hauinge knowladge of his worde, haue no inwarde longing and deſire to ſee the ſame performed in themſelues and others.*

their faith withall. We do ſee then apparantly, that this fruit and effect of praier, to ſtrenghthen our faith in the perſwaſion of God his good will towards vs: is a maruellous profitable meane to incourage vs to prayer, being ſo ſtrong a fortreſſe of our faith. The ſecond thing that is to be required of him, ꝙ ſhal pray in truth, is, to beare a good affection, and heartie loue and good will to the word of God, to ſee the Lord honored therby, either in dueties commanded of him, and perfourmed: or elſe in promiſe made by him, and fullfilled. The Lord reigneth by the word: and his honour is acknowledged, when that is reuerenced: he is magnified, when it is obeyed: he is iuſtified and honoured, when things fall out according to the trueth therof. For by his word hath he made himſelf knowē alwayes, and by that as he made the world, ſo hath he appointed to gouerne and iudge the world, making himſelfe glorious in performing the truth therof. And therfore we ſeeking his glorie & honour in our prayers, as we muſt do, (if we ſhal pray to any purpoſe) muſt ioyn with his word in them, either praying to haue ſome grace giuen vs, to walk in ſome duety that he hath cōmanded, that in that dutie he may be honoured: or elſe in our affliction to finde ſome comfort: (according as he hath promiſed,) that he in the trueth of his promiſe may be glorified. And becauſe the prayer that is approued muſt proceed from the deſire of the heart, longing and luſting after that whiche in prayer he deſireth. therefore is there in the heartes of them that pray aright, a loue, liking, & heartie affection, that longeth hungerly after the righteouſneſſe and trueth of the worde to ſee it eſtabliſhed and vpholden: and namely after that duetie or promiſe, that in his prayer he deſireth to haue perfourmed, As there is loue toward the lawe where true prai-

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er is, ſo is there griefe and miſliking for their transgreſſing of the lawe to be found in like manner within his heart, that praieth in truth vnto the Lorde. For if the keeping of the lawe be vnto any his delight, the tranſgreſſing of the law in like manner muſt be his griefe. It is plaine then, that true prayer muſt not onely be directed by the law & commaundement of God, but alſo muſt ioyne in deſire and affection with the ſame.

The glorie of God is coupled to his word, and therfore muſt praiers (being the deſire of the heart) goe in deſire after the ſame, according as we haue the exãple and practiſe of the Prophet Dauid at large in the Pſalmes, where it is apparant that he placeth all the honor of God, in his woorde, ſometimes praying to haue his petitions graunted that he might keepe his commandementes, ſomtimes taking comfort, and aſſuring himſelfe that he ſhould be heard, becauſe he had a loue vnto his law: plainly affirming (as appeareth in that Pſal.) that ſaluation is farre from the vngodly, becauſe they ſeeke not his ſtatutes: wherein his glorie conſiſteth: as we may learne if we go no further for proofe thereof, then vnto the Lordes praier it ſelfe. For after mention made of hallowing of his name, and comming of his kingdome: there followeth the requeſt of doing his wil here in earth becauſe his honour, glorie, and dominion is ſeene in the obedience to his wil reuealed in his woorde. Herein we may cleerely ſee ſentence giuen againſt al ſuch prayers, as (proceeding from a hart ignorant of the word of God) go after their owne good deuotion, which is the honouring of themſelues: and not after his good will reuealed in his woorde, which they are vtterly ignorant of. Where we may cleerely ſee, what account is to be made of Popiſhe praiers, where the word of God is not knowen of the moſt, and not Pſal. 119.

regarded of the reſt: holding it for a ſure principle that ignorance is the mother of deuotion. To al ſuch praiers the Lord doth anſwer, (according as it is written in the Prouerbes:) *They ſhall call vpon me, but I will not anſwere: they ſhall ſeeke me early, but they ſhall not finde me: becauſe they hated knowledge, and did not choſe the feare of the Lord.* A iuſt recompenſe of reward, not to bee heard when they in their diſtreſſe ſhall by prayer ſpeake vnto the Lorde, becauſe they refuſed to heare the Lorde ſpeaking to them in his word.

Pro. 1. 28.

Here alſo are the prayers of all ſuch reproued, (not withſtanding they hate knowledge of the worde, and followe not their good intentes in praying vnto the Lord) as haue no affection, ioy, delight, nor good liking to ſee the law and the duties therof perfourmed in their life: nor yet any vexation or griefe in them ſelues for tranſgreſſing the ſame. For prayer is a deſire of the minde, and therfore moſt deſirouſly affected after that which it ſeeketh, which is the lawe and commaundement of the Lorde. Whereby it appeareth alſo howe fruiteleſſe thoſe prayers are that come but from the lips alone, the heart being altogether holdē with other matters, & occupied wholy about other delights. The third thing that is required to prayer is, that it proceed from an emptie hart, which findeth want in it ſelfe of thoſe things that it beggeth. For if a man feele no want of ꝑ which he aſketh, he can neuer be earneſt in aſking.

*True prayers doe proceede from an empty hearte finding want of that which it prayeth for, which cauſeth hearty and earneſt praiers: thoſe therfore who ſeldom or neuer by the lawe of GOD take a true viewe of*

The daunger hereof is then moſte to be feared, when we pray for thoſe things, the meanes whereof we haue at home, As when a man praieth for ſucceſſe in a matter hauing either ſuch wiſdome in himſelfe, ſuch welth or ſuch frieds: that it is likely there need to be no doubt made of the ſucceſſe. It is hard in ſuch like cauſes to cōe to god with an empty hart, to beg it as earneſtly of him

as

as if we wanted all ſuch helps. And yet are all our prai-
ers but a dallying with God, when we ſhall nouriſhe a
ſecret opinion in our hearts, that wee haue that helpe
within vs, for the which in wordes we are become ſu-
ters vnto him in our prayers. When a wiſe man goeth
about matters that vſually are compaſſed by wiſdom,
or a rich man about that that commonly we ſee com-
paſſed by riches, a learned mā about that which is per,
formed by learning (and the like is to be thought of
al ſuch like matters:) cōmonly there are either no prai-
ers at al to God for the accompliſhing of thē, or if there
be any, they are ſo cold and faint, as bewraieth this ſe-
cret opinion to be nouſeled within, that they ſhall not
doe greatly amiſſe, though there come no help by their
prayers. For ſurely, if the help at home were in truth
doubted not to be ſufficiēt, ꝑ ſuit of relife abroad wold
be earneſt. The importunate ſuter is hee that ſpeedeth
of his ſuite as we read in Luke, & he that is pinched with
want, wil ſpare no ſpeech for his releefe: but he that fee-
leth no want, is to learne as yet how to beg. The pray-
ers therefore of ſuche, as ſeldome or neuer examine
themſelues by the lawe and commandements of God,
are greatly to be feared: nay, are plainely to be charged
with dallying in their petitions with the Lorde. For
there is the ſight of al our pouertie plaine and euident,
and all the ſight that wee haue of it otherwiſe, is but a-
falſe light had in the ſhop of Sathan to vtter counterfet
wares withall. The fourth thing required to prayer, is,
that we haue an aſſured hope of help from the Lorde, a
ſure beleefe to obtein that which we do aſke: for ther-
fore is prayer an acceptable worſhip to God, becauſe it
aſcribeth vnto him that honour of mercie to be helpful
to our meſerie, when he is called vpon: neither tying
his mercie to good deſeruing, nor yet his power to ſe-

*their wants, cā neuer pray with that importunate ſuite which the Lord requireth, neither thoſe who ſee not an inabilitie in all the outward meanes of helpe which they doe enioy to doe them any good, vnleſſe the Lorde bleſſe them, giuing power and ſucceſſe vnto them.*

Luke 11.8.

*It is required in prayer, that wee haue an aſſured hope to bee heard.*

*for the merite and deſeruing of Chriſt, & that we doubte not becauſe wee come in his title & name but that the Lorde will graunt our requeſtes: for whoſoeuer obteined any thinge of the Lord, they brought no merit or deſert of their own for it, but offered their prayers to be accepted onely in the righteouſneſſe of Chriſt.*

cond cauſes, as if where they had no deſeruing he had no mercie, or where they had no inſtruments of helping, he had no hand or power to help. God is not truly honoured of the wicked, where either he his taken to be but a vaine name and dead thing, in whome there is neither mercie nor power to be found in our neceſſitie, (as the Epicures and belligods think, whatſoeuer they ſay,) or elſe ſuch weakneſſe and imperfection in both, as cannot go but by holdes and helps from vs.

Our ſinne then may not weaken our faith be it neuer ſo greate, when there is true repentaunce for it: for that ſhoulde darken the praiſe of his mercie: nor yet the want of all thoſe meanes that haue any likelihoode to helpe the matter, muſt driue vs to deſpaire: for that were to abridge and diminiſh his power. The prayer therefore that is ioyned with faith, cannot but be acceptable vnto him, giuing him the honour that is due vnto his name, & becauſe of that, being an acceptable ſeruice & ſacrifice vnto the Lord. But prayer with out faith, (deſpairing to bee heard) diſhonoureth the Lord, and is returned without any comfort or hope of helpe, according as it is ſayed by the Apoſtle Iames, that he that doubteth and wauereth is like a waue of the ſea toſt of the winde and caried away, which ſhall not receiue any thing of the Lord. Yet herein we are to be admoniſhed, that we doe not take either that anguiſh and feare of the fleſh in daunger and trouble, or yet the weakneſſe and feebleneſſe of faith, to bee that wauering, that the Apoſtle ſpeaketh of. For feare and anguiſh in trouble, weakneſſe alſo in faith, are euer to be found in fleſh, and will not be vtterly remoued, ſo long as we abide in this mortall life. That prayer that by faith holdeth out & continueth to follow the Lord (notwithſtanding ſome feare of the fleſh and feeblenes

Iames 1.6.

of

of faith be found therin) is ſure to ſpeed of her purpoſe at the laſt. For pacience will bring expecience of his goodneſſe, and experience bringeth hope: for by continuing our prayers to the Lorde in the time of trouble, we are ſure to find ſuch mitigation thereof, as not onely maketh it ſo tollerable that it may be borne: but alſo leadeth vs to a further hope, in that experience of mitigation alreadie had: which thing is better learned with vſe, then it can be made plaine by any rule. Onely wee haue to take heede, leaſt we ſhould let goe the experience of his goodneſſe towardes vs: either in hauing taken away trouble at our requeſt, or elſe in hauing aſſwaged the rage thereof. For experience ſtrongly vpholdeth hope, and mightily battereth downe diſpaire. And now to incourage vs to prayer, we haue not only a commandement for it (which maketh our obedience herein better then a ſacrifice offred vnto God, and our contempt and neglect of prayer, ſinne and rebillion againſt God): but alſo moſt plentiful and louing promiſes to allure vs with aſſured hope of rewarde, as it is written in Matthew: *Aske and it ſhalbe giuen you. Knock and it ſhalbe opened. Seeke and yee ſhal find. What man is there among you, which if his ſonne aske him bread, would giue him a ſtone? If ye then which are euil, can giue to your children good giftes, how muche more ſhall your father which is in heauen giue good thinges to them that aske him?* Theſe promiſes which are grounded in the mercies of God, haue made the godlie conceiue hope to pray vnto him, & not their owne worthineſſe: nay, they haue turnde away their eyes from the feare of their owne ſinnes, after the hope of theſe promiſes made in mercie vnto his. A notable example whereof we haue in Geneſis: Where Iacob after he had confeſſed that he was not worthy the leaſt of thoſe benifites which he had already receiued: yet

*pſal. 50.*

Matth. 7, 7.

Gen. 32, 10, 11.

notwithſtanding is imboldened to pray for other benefites, becauſe God hath promiſed. The promiſes of God are founded in his mercie: and therefore performed, becauſe of his mercie. Theſe promiſes made al the godly that euer were in any age bold to pray. We therfore hauing the ſame promiſes, haue alſo the ſame hope & holde of his mercies that they had, & the ſame commendation of our cauſe and ſuites whatſoeuer.

For all their hope did hang & depend vpon the goodneſſe of God promiſed in his word, therefore let vs not be guiltie of ſo great ſin againſt our own ſoules, as to be diſobedient (by our neglect of prayer) to the lawe and commaundement of our God: neither yet ſo iniurious vnto the Lorde, as through infidelitie & miſtruſt to cal into queſtion the veritye of his worde and trueth of his promiſes, which are performed vnto vs in our media-
2. Cor. 1.20. tour and redeemer Chriſt Ieſus, in whome all the promiſes are fulfilled. When the queſtion is then of our vnworthineſſe, let vs call to mind that there was neuer any man vpō the earth, no Saint or ſeruāt of God, how holye or bleſſed ſo euer, that was heard for himſelfe: or had the promiſes pefourmed vnto him in reſpect of his owne worthineſſe, but onely in and for Chriſt, to whom the promiſes were made, who is the heire of all things, as it is written to the Hebrues: and therfore no
Heb. 1.2. man hath true title to any promiſe of bleſſednes, but in his name and for him, becauſe he is a part and member of Chriſte, who is Lorde of all, and hath true title thervnto. Our hope ariſeth in the right of Chriſte, our claim is good in his title, our comfort commeth by his intereſt. We being therfore members & partes of him, haue lawful title in his name, who is the true & the lawful heire of all the inheritance, notwithſtanding that in any title that we can ſhew for our ſelues, (as from our ſelues,)

ſelues,)we remaine without hope of any helpe or comfort by ſuite to recouer any thing at all: a deede of gift being before made vnto the Lorde Ieſus, of that inheritance and all that belongeth thervnto. Euery gift and graunt that is made, paſſeth in his name, & whatſoeuer ſuite is recouered appertaining to our happie eſtate, it is entred likewiſe in the title & right of him, and is giuen vnto vs becauſe we are members of him. The firſt Chapter of the epiſtle to the Epheſians maketh a plain proofe hereof, that we haue no ſpiritual bleſſing but in Chriſt, becauſe we are his, and in him, whom the Father hath appointed to be the lawfull inheritor of al things. Ephe. 1, 3.

It is in plaine woordes affirmed by the Apoſtle to the Corinths, that the faithful are by appointment of God the father, in Ieſus Chriſt, who is made vnto thē, (as before we haue heard) wiſdom, righteouſneſſe, holines, & redemption, that hee who will glory may glory in the Lord. 1. Cor. 1, 30.

Thoſe therefore that enter their ſuites and petitions to god the father, in the title & right of any Saint, angel or apoſtle whoſoeuer: whither they paſſe in their names alone, or in Chriſt his name & theirs together, they enter their ſuite amiſſe, & therefore ſhall neuer profite by it. They take vpon them to fruſtrate that graunt made from God the father to Ieſus Chriſt alone, making an alienation thereof vnto others at their owne will and pleaſure cancelling that deede of gift, & forging a new, wherin the Virgin Marie and others are made partners with him, affirming that the ſuites and petitions muſt proceede in their name alſo as well as his. That blaſphemous prayer of theirs is not vnknowen vnto anie,

*Tu per Thomæ ſanguinem quem pro te impendit, fac nos Chriſte ſcandere, quo Thomas aſcendit.*

*Thou Chriſt for that blood which Thomas for thee did*

*ſpende,*

*ſpend, Make vs clime thither, whether Thomas did aſcend.*

If they woulde qualifie their ſpeeche, their owne practiſe will condemne them. For they haue prayed to bee accepted in the title, right, and deſeruing of the Saintes, making mediatours to him, who is for vs already, and our alone mediatour in deede, making him a ſtraunger or enimie rather to be appeaſed by others: when as in verie deed he is our beſt and deareſt friend. appointed our mediatour, and ſtanding on our part to appeaſe other. Whoſe affection that it ſtandeth better towardes vs then the affection of any Saint or Angell, herein we may be perſwaded, if we be not willingly & obſtinately blinde: for that he hath taſted of that infamous death the croſſe for vs, when we were enimies to him.

Rom, 5. The like affection was neuer founde in any Saynt or Angell towardes vs. Shall wee then make him further off in affection, then the Angels and Saintes, and that they ſhould be ſooner inclined to pitie towards vs then he, and therefore we ſhould begin with them in our prayers for the appeaſing of him? This is not to make him the peacemaker, but the partie to be appeaſed. This is not to make him the man that ſhould make them one who were at variance & debate, but to make him one of the two, that being at variance, were to be made one. The word of God appointeth him the only mediatour & peacemaker between the righteous God and vnrighteous man: it is therefore the word of man, and no word of God, that maketh the partie that is at variance with man, and muſt be reconciled with an other. Is he who came down frō heauen, leauing ſo great glory, & laying down his own life for vs, when we were his enimies, now become ſo cruel, that Saints & Angels muſt be made for vs to ſtay him? Is the matter fallē out

ſo

ſo farre otherwiſe then he could diſcerne, that cõming with the mind & affection of a mediator for vs, he cannot now without a mediator be at one with vs? The Leuitical prieſthood did ſhadowe out vnto vs the prieſthood of Ieſus Chriſt. Their high prieſt was their mediator & peacemaker, ỳ in offering vp ſacrifice made peace between God & them, but there was neuer any meanes appointed to appeaſe the prieſt, nor any mediatour made for the people vnto him, neither yet any ioyned with him. It appeareth in Leuiticus, that it was vnlawful for any to abide in the Tabernacle of the congregation, when the prieſt went into the holy place to make attonement, vntil he had made an ende.

Wherin was plainely ſignified and eſtabliſhed the trueth of the alone mediatour Chriſt Ieſus, in whom the trueth of this ſhadowe and figure was apparauntly ſeene: For when hee was to offer vp himſelfe for our ſinnes, had hee any helpe from any Saint or Angell? Was there at any time ſuch infirmitie ſeen, euen in the beſt of his diſciples, as then when the Lord went about the worke of our redemption all forſaking him, and ſome ſwearing and forſwearing that they neuer knewe him? For it behoued him to goe about that worke alone, not being ioyned with others, nor hauing helpe from any.

It will be graunted, that in the worke of redemption, there is none to be ioyned with Chriſt, but that he alone is the mediatour of redemption, finiſhing that himſelfe none otherwiſe, then as the high prieſt was alone in making attonement for the people: but in the mediation of prayer and interceſſion they ſay that others are to be ioyned with Chriſt, and that Sayntes and Angels are to be made on our part, and for vs vnto him. Let it bee ſhewed then that there was appointed

ted of God, or practiſed in the Leuiticall prieſthoode any mediatour of interceſſion for the people vnto the high prieſt, which muſte haue beene ſhaddowed out there, if there had ben any ſuch thing in truth brought by Chriſt, and therfore now to be vſed of vs. For, according as it is written to the Hebrues. The prieſtes ꝙ according to the lawe offer giftes, doe ſerue vnto the paterne and ſhadowe of Heauenly thinges.

Heb. 8, 4 5.

This which hath beene ſaid of faith in the mercies of GOD ſhewed vnto vs in Chriſte the alone mediatour and redeemer, teacheth vs to bee humble in al our prayers, refuſing all our owne righteouſneſſe and deſeruing, caſting off all the opinion therof, hauing al our hope to be heard ariſing onely in reſpecte of the mercies of Chriſte aſſured vnto vs by faith: remembring alwayes that the proude Phariſie boaſtinge of his good deedes in his prayer is refuſed, when the poore publicane is receiued making mention of nothing but his miſerie, ſinne and wretchedneſſe, & therfore appealing vnto mercie, in earneſt ſuite calling vnto God for that alone.

Luke, 18. 11.

In that prayer which is appointed vs by the Lorde Ieſus wee doe call God, Our father, to aſſure vs of his tender fauour towardes vs. For that is (as wee haue heard) aboue all things required. Neither is it poſſible without this perſuaſion of his fatherly affection to pleaſe God. For without faith, it is imposſible to pleaſe the Lorde. Therefore is it ſet in the beginning, becauſe without it there is no enterance vnto him, nor hope of being hearde at his handes. Neither muſt we onely bee perſuaded that the Lord fauoureth vs, and is become a father vnto vs: but alſo that in regarding our prayer, and harkening vnto the petitions that we ſhall make, hee will make knowen his fatherly affection

Heb. 11. 16.

and

and good will that he doth beare vs. For when we are about to pray vnto him, we are charged to be mindfull of this, that he is our father, and ſo to call him, becauſe in the hearing of our requeſtes, we ſhalbe aſſured ſo to finde him.

Marke it well therefore, that when we are to pray vnto him, wee are taught to call him Father. The Lorde cannot truely be ſaid in any reſpect to be farre frō his, yet in prayer is he ſaid eſpecially to draw nigh vnto them, as appeareth in Deuteronomie, and in the Pſalmes. This is the thing that wee ought to be reſolued fully of, that it is the will of our heauenly Father by hearing the prayers of his to teſtifie his good will towardes them, to giue them experience and tryall of it that way, to the ſtrengthening and increaſing of their faith. Being therfore ready to pray, let vs conſider a while of the promiſes made vnto them that *Aske, knocke and ſeeke*, that yee may bee perſwaded by them that finde him fatherly affected and inclining to our demaunds. For that doth this worde Father in the beginning of our prayers offer to our conſideration. Deut. 4. 7. Pſal. 145. 18.

His being in heauen, that is immediately ſpoken of after this naming of Our Father, doth put vs in mind of an heauenly maieſtie and power in him able to goe through with the purpoſe of his good will towardes vs, that in nothing our hope of beyng hearde may be hindered. This helpe that is offered vnto our faith in prayer, doeth tell vs that the heart of man is hardely reſolued of this thing in trueth, that the Lorde is ſo preſent alwayes by good will, power, and effect, at the ſuite of his ſeruaunts, that thereby they take true trial of his greate good will towardes them, matched with heauenly power, maieſtie, and glorie, for the perfourmance thereof: And that there is great difference betweene

tweene this faith, and thoſe opinions that commonly men are wont to conceiue of God. For the common prayer of the greater ſort, (notwithſtanding they be liberall of woordes and ſparing of no paines therein:) yet are they farre from this perſwaſion required of neceſſitie vnto true & faithfull prayer. They receiue hope & are confident by reaſon of the laboriouſnes of their paines in the multitude of prayers, and other dooinges of their owne deuiſing: they knowe not what the mercie of God meaneth, which onely woorketh hope in his, and maketh him humble euen in the dooing of thoſe things that are commaunded of him, becauſe it is the meere mercie and good will of God that hath wrought them in thoſe that be his, and that doth accept them and take them in good part at their hands. The end and marke that the ſeruauntes of God ſhould ſet before them in their praiers and petitions, is to haue the Lord glorified by perfourming that vnto his which he hath promiſed to haue his mercie and power to come vnto the eyes and eares of men ſo euidently perfourming the trueth of his word, that they may ſee & be forced to cõfeſſe that he ruleth here in earth. When we are ready to pray either for good things to be giuen vs, or for euil things to be takẽ from vs, the care to haue God his mercies magnified, and his goodneſſe promiſed towardes his to be ſeene and come to light therby, to the credite, name, and glory of the Lord: ought principally to prouoke vs, and to be the chiefe thing that ſhould moue vs, to make ſuit eyther for any good thing to be giuen vs, or to be eaſed of any affliction.

And therefore are we taught in this his prayer, (which is a patterne vnto all our prayers) to begin them with the deſire that his name may be hallowed, and

and his kingdome may come. In the which petitions by conſent of all the godly learned, we ought to haue our minds and ſenſes wholly ſhut vp within the deſire that he might haue a woonderfull name, and be ſeen and knowne to raigne as a king, in perfourming the truth of his woord here vpon earth. And notwithſtanding our good and benefite be not diuided from this his glory, but moſt neerly ioyned therevnto: yet muſt we flie ouer the care of that in our thoughtes, and beginne our requeſtes in the earneſt deſire to ſee the triall of his mercies and power promiſed vnto his, experienced and made knowen in truth and in effect. Therfore you ſhal not looke for at my hands any ſeuerall declaration, what particular things are conteined vnder the hallowing of his name, or the comming of his kingdom: for that were infinite, in aſmuch as there is no truth promiſed in his word performed, but in that ſame his name is hallowed, & his kingdom commeth. And I told you euen now, that it was the deſire of his name, & his glory, that muſt ſend vs to praier, and go before all our owne priuate commodities and reſpects whatſoeuer.

*The name of God is hallowed & his kingdom commeth, when aaye of his commandementes are obeied, or any of his promiſes performed and the deſire of his name & glory muſt prouoke vs to require obedience to his will & performance of his promiſes.*

When we doe pray that his will may be done in earth as it is in Heauen, we are admoniſhed in that petition, that the glorie of his name, and the power of his kingdome, are not ſundered from his will and worde. It may not once enter into our thoughtes that the Lord will be glorified in ſhewing foorth the greatneſſe of his power and goodneſſe, any otherwiſe, then as hee hath declared in his woorde, whiche is the true witneſſe of his will. Wherefore whenſoeuer wee are truely touched with the glorie of God his name, or the aduauncement of his kingdome, wee are deſirous to haue ſome thing perfourmed, which in his woorde hee hath

hath approued. In this petition, wee haue warrant to pray vnto the Lorde for any thing that in his woorde he hath promiſed to beſtow vppon his, and therefore are we taught to enquire at his mouth, I meane euen at his woorde, what his will and pleaſure is. For to preſume to aduaunce his glorie, otherwiſe then hee hath ſhewed vs in his word, is to tempt the Lord: and to imagine to glorifie him, or to purchaſe prayſe vnto him, with that which by his woord cannot be approoued is not to honour, but to diſhonour the Lord: for he hath coupled the glorie of his name, and the honor of his kingdome, to the doing of his will. It was declared of late, that notwithſtanding the glorie of God and the comming of his kingdome bee not deuided from the commoditie of his ſeruauntes: yet ought his ſeruants to caſt their eyes vpon his glorie alone, in the recitall of thoſe petitions. In like manner ought we to iudge of this petition: where we do craue for the doing of his wil, that in requeſting of any thing agreeable to his will we ought not ſo much to looke vppon any commoditie comming to vs thereby, as vnto this, that thereby his will and pleaſure taketh place, and he is ſeene and plainely perceiued to be iuſt and true in his worde, and ſo by that meanes his kingdome is truely acknowledged, and his name hallowed. We doe confeſſe that he ruleth according to his woord, but when we ſee the experience thereof, that which before was faintly in the mouth, is now ſtrongly conceiued in the heart.

*VVhen the word of the Lord is obeied, then is his name hallowed, and then doth his kingdome come: for the Lord hath coupled the glory of his name to the doing of his will.*

And whoſoeuer he be that hath the greateſt portion of faith and moſt aſſured perſwaſion of the good will and power of God, that it watcheth alwayes for the perfourmance of his will reuealed in his word, he hath neede notwithſtanding to haue his faith ſtrengthened by

by experience and triall of the mercies of God visibly performed in the gouernment of his Church.

The Saintes and seruauntes of God are desirous alwayes to haue his honour aduaunced and his kingdome acknowledged, by the ordering and gouerning of thinges here in earth according to his woorde, and therefore after that Solomon had made an ende of intreating the Lord to heare the prayer of his seruauntes in their seuerall necessities (according as they are recited in the book of kings) he rendereth a reason why he would haue the Lorde to graunt their petitions: *That* (saith he) *all the people of the earth may know that the Lorde is God and none other.*

This is the cause why the seruaunts of God are desirous to haue their petitions & praiers which they make according to his will, to be heard and graunted, euen that the glorie of his name may be aduaunced, that it may be seene that hee ruleth and none other and that experience may iustifie the gouernement of God after his worde.

Here we see that blind and ignorant prayers (what deuotion and good meaning soeuer be pretended) are no prayers that euer the Lorde will accept of, and that such as doe not serue the Lorde after his worde, are cut off from all hope to haue their prayers hearde to anie benefite or comfort of theirs, because the Lorde hath ioyned his mercie and power wherein he will bee glorified, to the performaunce of his will, for the comfort and good of those that doe serue him after his worde.

Therefore doth the Prophete Dauid make his seeking out of the preceptes of God a persuasion that hee shall bee heard. *Saue me* (saith he) *for I haue sought thy precepts.* And in the same 173. verse. *Let thy hande saue* Psal. 119.94.

*me for I haue choſen thy precepts*. Likewiſe in the laſt verſe of that Pſalme he ſaith theſe words. *I haue gone aſtray like a loſt ſheep, ſeeke thy ſeruant, for I doe not forget thy commãdementes*. And not in this verſe alone, but in many other throughout this Pſalm, he conceiueth hope of being heard in his praier, becauſe the Lord had giuen him a carefull heart to the keeping of his word, wherin his glorie doth conſiſt.

In as much therefore as he was carefull of his glorie, he conceiueth hope that the Lorde will not be vnmindfull of him, but is bolde in a godlie hope to ſaye:

Pſa. 119, 153. *Beholde mine affliction and deliuer me, for I haue not forgotten thy lawe.* And ſometimes in this intreating of the Lord to heare him, he promiſeth in time to come, that he will keepe the ſtatutes and commaundementes of the Lord, as it appeareth in the 145. verſe of that Pſalm in theſe words. *Heare me O Lorde and I will keepe thy ſtatutes.*

Theſe authorities from the Prophete are vttered to this end, that we ſhould not put thoſe thinges a ſunder which the Lorde hath coupled together. For the Lorde his glory is not parted from his will reuealed in his word, & whenſoeuer we haue in purpoſe to ſanctify his name, to get praiſe vnto him, and to aduaunce his kingdome here vpon earth: we muſt proceed no otherwiſe then according to his word, being aſſured, that it hath allowance & probatiõ from the ſame. Theſe three petitions do not ſo much note what ſeuerall things are to be aſked, as with what mind thoſe thinges that wee aſke according to his wil, are to be deſired: that is, euẽ with an harty lõging & deſiring to ſee his name ſanctified, his kingdome eſtabliſhed and that which is to his good liking & will accompliſhed here vpon earth: by bringing ſomething to paſſe, wherof he hath declared his

his liking apparantly in his word.

If we ſhal craue any grace of him, wherby to haue our life bettered, & our conuerſation amended: the care of his kingdome, the deſire of his name, the longing to ſee his wil and pleaſure take place, ought to be the thing that ſhould moue vs thervnto.

*When wee are to craue any thing at the handes of our God, the care of his kingdome, and the deſire of his name, the longing alſo to ſee his wil & pleaſure take place, ought to moue vs thereunto.*

Our petitions alſo for temporal blesſings, or to haue euils remoued from vs, ought in like maner to be made in the care and deſire of his kingdome and glory, who hath promiſed in his worde, that hee will bee nigh vnto his that call vpon him in trueth, & that he will heare the prayers of his that attend vpon his cõmandemẽts: both in bleſſing them with good thinges, and alſo in turning euill things from them. Such thinges therfore, we ſhoulde alſo deſire euen for the eſtabliſhing of his name, credit, and kingdom here vpon earth, according as the ſeruants of god haue done, as appeareth in many places of the ſcripture. *Helpe vs O God of our ſaluation* (ſaith the Prophet,) *for the glory of thy name, deliuer vs & be mercifull to our ſinnes for thy names ſake. Wherefore ſhold the Heathen ſay, Where is their God?* Beeing moſt of all careful leaſt the wicked ſhould triumph ouer the Lord, if that he ſhould not ſtand by his, according as he hath promiſed in his word: but lay them open to al iniuries and reproches of the wicked, without hope of deliuerance from him.

Nowe let vs pray vnto our heauenly father, that we may be ſo touched with the glory of his name, the care of his kingdome, and deſire that his wil may take place, as maye comforte vs in the aſſured hope to haue our praiers heard when we cal vpon him.

# The ſixteenth Lecture vpon the xi. verſe.

*11 Giue vs this day our daily bread.*

WHen Solomon had made requeſt vnto the Lorde for the people of Iſrael in the dedication of the Temple, that he woulde vouchſafe to heare their prayers, when any of thoſe ſeuerall occaſions whiche there hee maketh mention of, ſhoulde oppreſſe them: in the ende of his prayer, he requeſteth the Lorde that hee woulde defende the cauſe of his people Iſrael alwaies as the matter ſhoulde require: that what ſoeuer neceſſitie or extremity time ſhould bring vpon them, he woulde haue a fatherly regard vnto them in that time of their neceſſitie & releeue them. This is that which is meant by *Daily bread*, that the Lorde woulde graunt vs euerie day, whatſoeuer ſhall be the neceſſitie of that day, giuing alwaies the things of the day, in his day. For thoſe be his words in that place according to the truth of the Hebrue text.

*We haue warrant to praye that the Lord would graunt vs euery day that whatſoeuer it ſhall bee that wee haue neede of at that time.*

In this petition we haue warrant to call vnto God for temporall benefites that we ſhall ſtand in need of, whatſoeuer. The ſeruauntes of God haue gone before vs by their example, in applying the Lorde with prayer when ſoeuer the want of any thing did vexe them. In the booke of Pſalmes wee ſhall ſee that Dauid in all diſtreſſes flyeth vnto God by prayer: curing all his griefes whether of minde or bodie, with no other plaſter then prayer. That booke of Pſalmes beeing well peruſed, will let vs ſee the manifolde vſe and wonder-

1. Reg. 8. 59.

full

full ſucceſſe of prayer. For ſometime the prophete cureth the greefe and anguiſhing of his hearte with prayer: ſometime he recouereth the health of his body by prayer: in other places hee putteth all his enemies to flight, with no other weapon then this of prayer: to bee briefe, hee maketh of prayer a medicine for all maladies, and ſpeedeth ſo well with it in all his neceſsities, that we may not only, ſay in bare words that it is a ſalue for all ſoares, but euen write vpon the heade thereof *Probatum eſt*: for it is tried to haue cured all griefes and vexations of what kind ſoeuer. In the Pſalme the Prophet declareth that hungrie and thirſtie ſoules wandering in the wilderneſſe, and calling vnto GOD by prayer are ſatiſfied of him and ſent away repleniſhed with good thinges. In the ſame Pſalme hee declareth in like manner that men being in priſon bounde faſt with chaines and yron, without all hope of helpe calling vpon the Lorde in their prayers are hearde of him, their prayers graunted, and they deliuered. The ſame Pſalme maketh mention of men pining away with ſickneſſe, or heauineſſe of heart, and yet by calling vpon him in prayer to haue beene cured, and to haue recouered that daungerous eſtate. To conclude, in the 23. verſe in the ſame Pſalme the Mariners that call vpon GOD when the tempeſt doeth threaten death vnto them, are reported there to haue their prayers hearde of the Lorde, to bee deliuered frō that daunger, and to be brought to the lande that they longed for. What man not well inſtructed, would once haue receiued hope to haue thoſe or the like thinges holpen by prayer? What man (not well inſtructed in the worde of God) woulde not take it to bee a caſuall thing that commeth (as it is ſaide) by fortune when faire weather cōmeth after a tempeſt, or health

Pſa. 107. 5. 6.

Verſ. 10.

Verſe 17.

Verſe 23.

doth ſucceed ſickneſſe, when deliuerance commeth after impriſonment, or plentie after pouertie: Theſe are ſo often ſeen by experience to come one after an other, that notwithſtanding men haue in their diſtreſſe praied for them, yet hardly can they be brought to think that they are bleſſings graunted to faithfull prayer: but rather imagine that they are things caſt here and there vpon men at aduenture.

And therefore when men are in thoſe or ſuch like diſtreſſes, they hardly, or not at all, conceiue any hope to be heard. Seldome do they make any ſuit vnto God in faith, eſpecially if thoſe afflictions lye ſore vppon them: but the children of God (knowing that they are promiſed to haue the Lorde neere vnto them in all that they ſhall call vnto him for,) and that they ſhall be heard for the thing of the day vpon his day: as their occaſion requireth, ſo do they ſeeke vnto the Lorde, being ſure in continuance to finde comfort at his handes. And why? they know aſſuredly that the Lord will haue his mercie and power tried and ſeene heere vppon earth, in hearing the requeſts of his in their diſtreſſe: that by that meanes he may be truely feared and honoured of them, according as it is proued in the booke of the kinges: and alſo that by his hearing of their petitions in thoſe their diſtreſſes, may bee confirmed in the perſwaſion that GOD fauoureth them, remitteth their ſinnes, and being at one with them is fauourably inclined vnto them in all their needfull demaunds.

1. Reg. 8. 43.

Whoſoeuer ſhall diligently conſider of the places of Scripture in the olde Teſtament, applied by the Apoſtle to the forgiuenes of ſinnes, ſhall eaſily perceiue, that the godly haue taken their deliuerance from their diſtreſſes, as pledges of the remiſſion of their ſinnes, & aſſu-

assurances that God for Christ was at one with them. For their temporall blessinges were not receiued of them, but as confirmations of his reconciliation with them: which proueth that which was said before, that the Lorde heareth the praier of his in their necessity, to strengthen their faith in the remission of sins & perswasion that god for Christ is become fatherly affected towards them, his promises being visibly confirmed to them.

In Deuteronomie there are promises made vnto them that doe giue diligent heede vnto the lawe, and commaundementes of God to obey them, that they shall be blessed in the fruite of their bodie, in the fruit of their cattell, in their comming in and going out, in all that they shall put their hands vnto, in causing their enemies that rise against them to fall before their face, and the cause is added in the tenth verse in these wordes. *Then all the people of the earth shall see that the name of the Lorde is called vpon ouer thee, and they shall be afraid of thee.* Deut. 23. 10.

*The Lorde will be knowen to bee the God of his childrē, & to haue a kingdome here vppon earth by his fatherly affection toward them in their requests which they shall make vnto him in their distresse for temporall thinges.*

It is therefore most assured, that the Lorde will bee seene to bee the God of his, and to haue a kingdome here vpon earth, by graunting them their requestes, when they shall call vpon him in their distresse: by leauing outward blessinges as plaine confirmations of his inward heartie good will that he beareth towards them. And for this cause doe the people craue those temporall benefites, euen that it may be seene that he ruleth vpō earth, standing by his as he hath promised. Wherfore, whensoeuer their enimies oppressed them, or by the want of any his accustomed benefites they seeme not to bee regarded of the Lorde, they complaine vnto him not so much in the consideration of their necesitie, as in regarde of his glorie: vsing these

and ſuch like kinde of ſpeeches. Wherefore ſhould the Heathen ſay, *Where is now their God?* As if their chiefe care were to haue the Lorde his glorie vpholden in the confirmation of his goodnes promiſed vnto his: which is called into dout of the vngodly, while they ſee thoſe that accounted themſelues for his, in affliction and oppreſſion, neceſsitie and want, as if they were not regarded of him.

*The hallowing of Gods name, comming of his kingdō, & doing of his wil, are fitly ſet before the requeſt of temporall benefites, becauſe wee ſhoulde deſire them rather in reſpect of his glory, then for the reliefe of our neceſsitie.*

Whereby the vngodly are imboldened the more to oppreſſe the righteous, and by calling into queſtion the truth of his promiſes made vnto his, confirmed the rather in the continuing of their diſobediēce. Very fitly therfore is the hallowing of his name, the comming of his kingdome, and the doing of his will, ſet before the requeſt of outward neceſſities, becauſe we ſhold demand them rather in reſpect of his glory, that he might therby haue a name and kingdome heere in earth, & his will performed, rather then we to haue therin our alone neceſſitie relieued.

pſal. 107.

The godly in like manner returne the whole praiſe vnto him, euen when thoſe thinges are graunted vnto them that ſeeme to bee moſt caſuall, and to come at aduenture. Therefore in that Pſalme before mentioned they are willed to praiſe the Lorde, and to tell vnto others what he hath done for them when thoſe thinges which ſeeme to bee meere caſuall and comming by fortune and chance, are obteined: which clauſe of praiſing the Lorde and telling vnto others what thinges he hath graunted at the requeſts of their prayers, is added in the Pſalme vnto the end of euery ſeuerall benefit graunted vnto them. But al men cōceiue not this doctrine, that are his children alone, who in heart are aſſured that thoſe which commonly we call caſuall things are diſpoſed by him at the pleaſure of his will, and

and graunted as pledges of his good will to thoſe that in truth call vppon him, and therefore in the laſt verſe of that Pſalme, it is ſaid: *Who is wiſe that hee may obſerue thoſe thinges?* Becauſe they be only the children that haue his wiſedome to obſerue this, to marke it, to knowe that he diſpoſeth theſe outward thinges to the good of his, as pledges of his fatherly goodneſſe towards them: and therefore they onely call vppon him for them in faith, and in receiuing them doe aſſuredly in their heart reckon thē as benefites receiued of him, confirming their faith thereby, in the aſſurance of his eſpeciall good will towardes them. By this that hath beene ſaide, it doth appeare, that when we are oppreſſed with anguiſhe of hearte, or vexed with anye calamitie, either of body or minde: wee haue to ſeeke our remedie at the handes of the Lorde by prayer, in aſſured hope to receiue no ſmall comforte thereby, if in faith & hope of his mercies we continue in calling vpon his name. It is a verie hard matter, and the work of faith alone, when a man is ſore diſtreſſed and ſeeth no meanes to eſcape, then to call vpon God with faith and hope of being hearde. And if helpe ſhall come, it is as harde a matter to aſcribe it vnto the mercies of God as the fruite of prayer, and an aſſured token of his good will, rendering from the grounde of our heart the praiſe that is due vnto him for it, and ſtrengthening our faith therby in the perſwaſion of his mercies towardes vs. The ſeruaunt of God glorifieth God in theſe thinges, acknowledging from his heart, that God is the giuer and diſpoſer of them, but the vngodly whatſoeuer they ſay in worde, thinke in heart that they came by fortune and chaunce, and thereof doe not giue him the glorie for them, neither ſanctifie thē by prayer as thinges receiued in eſpeciall good will pſalm. 91.

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and ſuch like kinde of ſpeeches. Wherefore ſhould the Heathen ſay, *Where is now their God?* As if their chiefe care were to haue the Lorde his glorie vpholden in the confirmation of his goodnes promiſed vnto his: which is called into dout of the vngodly, while they ſee thoſe that accounted themſelues for his, in affliction and oppreſſion, neceſsitie and want, as if they were not regarded of him.

*The hallowing of Gods name, comming of his kingdō, & doing of his wil, are fitly ſet before the requeſt of temporall benefites, becauſe wee ſhoulde deſire them rather in reſpect of his glory, then for the reliefe of our neceſsitie.*

Whereby the vngodly are imboldened the more to oppreſſe the righteous, and by calling into queſtion the truth of his promiſes made vnto his, confirmed the rather in the continuing of their diſobediēce. Very fitly therfore is the hallowing of his name, the comming of his kingdome, and the doing of his will, ſet before the requeſt of outward neceſſities, becauſe we ſhold demand them rather in reſpect of his glory, that he might therby haue a name and kingdome heere in earth, & his will performed, rather then we to haue therin our alone neceſſitie relieued.

pſal. 107.

The godly in like manner returne the whole praiſe vnto him, euen when thoſe thinges are graunted vnto them that ſeeme to bee moſt caſuall, and to come at aduenture. Therefore in that Pſalme before mentioned they are willed to praiſe the Lorde, and to tell vnto others what he hath done for them when thoſe thinges which ſeeme to bee meere caſuall and comming by fortune and chance, are obteined: which clauſe of praiſing the Lorde and telling vnto others what thinges he hath graunted at the requeſts of their prayers, is added in the Pſalme vnto the end of euery ſeuerall benefit graunted vnto them. But al men cōceiue not this doctrine, that are his children alone, who in heart are aſſured that thoſe which commonly we call caſuall things are diſpoſed by him at the pleaſure of his will,

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and graunted as pledges of his good will to thoſe that in truth call vppon him, and therefore in the laſt verſe of that Pſalme, it is ſaid: *Who is wiſe that hee may obſerue thoſe thinges?* Becauſe they be only the children that haue his wiſedome to obſerue this, to marke it, to knowe that he diſpoſeth theſe outward thinges to the good of his, as pledges of his fatherly goodneſſe towards them: and therefore they onely call vppon him for them in faith, and in receiuing them doe aſſuredly in their heart reckon thē as benefites receiued of him, confirming their faith thereby, in the aſſurance of his eſpeciall good will towardes them. By this that hath beene ſaide, it doth appeare, that when we are oppreſſed with anguiſhe of hearte, or vexed with anye calamitie, either of body or minde: wee haue to ſeeke our remedie at the handes of the Lorde by prayer, in aſſured hope to receiue no ſmall comforte thereby, if in faith & hope of his mercies we continue in calling vpon his name. It is a verie hard matter, and the work of faith alone, when a man is ſore diſtreſſed and ſeeth no meanes to eſcape, then to call vpon God with faith and hope of being hearde. And if helpe ſhall come, it is as harde a matter to aſcribe it vnto the mercies of God as the fruite of prayer, and an aſſured token of his good will, rendering from the grounde of our heart the praiſe that is due vnto him for it, and ſtrengthening our faith therby in the perſwaſion of his mercies towardes vs. The ſeruaunt of God glorifieth God in theſe thinges, acknowledging from his heart, that God is the giuer and diſpoſer of them, but the vngodly whatſoeuer they ſay in worde, thinke in heart that they came by fortune and chaunce, and thereof doe not giue him the glorie for them, neither ſanctifie thē by prayer as thinges receiued in eſpeciall good will pſalm. 91.

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from God. In the Pſalme there is plenty ſet forth vnto vs, what protection the godly ſhall finde againſt all daungers in their diſtreſſes, and in the ende of the Pſalme it is declared, by what meanes they ſhall eſcape thoſe daungers, in theſe woordes: *He ſhal cal vpon me and I will heare him, I will be with him in trouble, I wil deliuer him and glorifie him, with long life will I ſatisfie him, and ſhewe him my ſaluation.* If any ſhall diligently reade that notable booke of prayer, the prayer booke of the holy Ghoſt, I meane the booke of Pſalmes, he ſhall cleerely ſee that which before was ſaid, that the Prophet is no way diſtreſſed, but he runneth foorthwith vnto GOD by prayer, and findeth comfort at his hands, knowing (as he teſtifieth in the Pſalme) that *The Lord is neere vnto all that call vpon him, yea to all that cal vpon him in truth, that he will fulfill the deſire of them that feare him, that he wil heare their crie and ſaue them.*

Verſe 15.16,

Pſa. 145. 18. 19.

It hath been declared that wee in this petition are taught to call vppon God for deliuerance, whatſoeuer our neceſſitie ſhall be, and that with hope in him to be heard, albeit we ſee no meanes howe we ſhalbe holpen. It hath in like maner beene declared howe hardly this is perfourmed of vs, that we ſhoulde haue hope when we can ſee no meanes likely to helpe: ſo that it is the faithfull man alone that giueth this glory vnto God. Wee learned out of the Pſalme that the faithfull man being toſſed with the tempeſt vppon the ſea, and ſeeing no poſſibilitie to eſcape, reſorteth vnto God by prayer and findeth the fruite thereof. This (as was ſaid before) is hardly perfourmed in ſuch extremities, where there appeareth no meanes likely to deliuer vs. It is as hard a thing by reaſō of our corruption, to ſeek at gods hands by true prayer, thoſe outward benefites that are procured by our labour, as by meanes appointed of God to helpe

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helpe vs therevnto.

As for example, when a man hath an occupation to liue by, it is no easie matter for him to craue as heartily at Gods hands for his liuing as that man that wanteth al ordinarie meanes to mainteine him. We are taught in this petition to beg at the handes of God by prayer, those outward thinges that haue meanes ordeyned to bring them, euen then when wee haue the vsuall meanes. For the man that hath friends of great credit, that are able to compasse matters of greater importaunce then he hath any to trouble them withall, must looke and seeke for successe at the Lord by prayer, as carefully as if he knew of no helpe or friendship at all. When men of wisedome, credit, or power, goe aboute their matters without any calling vppon the name of God, they plainely denie the Lorde that honor that is due vnto him, For he must be acknowledged, as hee is indeede, the dispoſer of all outward beenefites aswell of those that come by the meanes of our labour, indeuour, or other our meanes whatsoeuer: as those that come so as we can giue no reaso of the same, comming by casualtie or fortune, as men commonly vse to speake.

And in this petition wee are taught to craue all outwarde benefites, and the successe and going forwarde of all our labours of the Lorde, who is the onely giuer of them, and without whose especiall blessing all helpes and meanes are to no purpose: according as it is written in the Psalme: *Except the Lorde builde the house, they labour in vaine that builde it. It is vaine for you to rise earely and lye downe late:* declaring hereby, howe little help there is in al our careful toyle, to attaine to wealth and earthly commodities. And therefore in all our trauelles we are taught to resort vnto God by earnest and Psal. 127. 1, 2.

faith-

p'al, 121.8, faithful prayer, It is he that must blesse our going in, & our comming out, as we doe reade in the Psalme.

Wherefore the Godly looke for a peculiar blessing of God vpon their labours, and seeke vnto him for it, when as the vngodly ascribe the honour that is due vnto God, vnto those helpes and meanes of counsel, labour, or indeuour, which are but the instruments, appointed of the Lorde therevnto. The daunger of this disease is so great, and man so easily drawen to seeke vnto the helpes that he hath without any due respect & regard of the Lord: that in expresse words he giueth Deut.8.17,18 his people warning of this offence in Deuteronom. *Beware least thou say in thine heart, My power and the strength of mine own hand hath prepared me this aboundaunce: but remember the Lord thy God, For it is he which giueth the power to get without substance.*

Let vs learne to sanctifie all outward blessinges by prayer, seeking them vnfeignedly at the Lord, and acknowledging them in trueth, and from a perswaded heart, to haue beene giuen vs from the handes of our God, whatsoeuer hath bin the store of strength of our meanes to procure them by. For otherwise they are not pure vnto vs, if we be not resolued of the giuer ther of, reaching through all meanes into the sight of his goodnes, who is the Lord & disposer of these temporal things. A christian is taught in this petitiō not to be tormēted before hand, with the feare of an hard estate and euill condition in time to come, because the Lord (who is the disposer of all ontwarde thinges,) hath taught vs to resort vnto him for the necessitie of the day, in the day and time of their distresse, promising to stand by them in their troubles and wantes, and to declare himselfe to be their God by the benefites and mercies, that he wil graunt at their requests. What a great

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greate burthen therefore are wee discharged of by the Lord, who in promising to heare vs in the day of our calamitie, hath cut of many cares, griefes, and vexations, which (long before they come) torment the vngodly, and when they are vpon them, doe driue them either to dispaire, or to vngodly shiftes?

How iust also is the plague & punishment of those, who refusing this benifite of the Lord will haue their owne care and feare vsurpe vpon the mercie and goodnesse of God: who in singular good will hath returned vnto vs the benefite of our thoughts and cares, to haue them otherwise bestowed for our good in his seruice, willing vs not to be carefull before hand for the necessitie to come, for the care of the day shall suffice for the same. If the Lord in mercie abate and giue backe this benefite of our care, that we may haue it before the necesitie come fre to bestowe vpon his seruice for our owne profite: what madnesse is there in our refusall? nay, what wickednesse and contempt of the grace of God? that man therfore that learneth not to abate the care for outward dangers and necesities to come, can neuer in trueth pray vnto the Lord that he would giue him this day his dayly bread. For these words (of dayly bread, and this day) do cut off the care and torment of times farre off. By the promise which in this petition we doe trust and depend vpon, the holie Ghost to the Hebrues cureth coueteousnes, willing them to be content with that they haue, and to se that their cõuersation be without couetousnesse, because the Lorde hath said, I will not faile thee nor forsake thee. Matth. 6. 34. Heb. 13. 5.

This promise of the Lord, that he will not forsake his in the day of their necesitie, is set as a bulwarke to beate backe their feare of want, and carefull coueting that ariseth there vpon: that they may hold them well con-

content and appaid with their preſent ſtate and condition. The holie Ghoſt maketh a great diuerſitie betwen the Godly and wicked touching theſe earthly thinges. For they come to the godly as it were ſleeping: for ſo doth hee terme their quiet labour, that wayte aſſuredly for the ſucceſſe from the Lord, in reſpect of the carefull toyle that the vngodly are tormented with, as if their liuing lay onely in their trauelles. There is a ſecrete bleſsing of the Lorde, which muſt be ſought for at his handes by faithfull prayers, without the which all care and trauell that can be taken will not auaile. *It is the bleſſing of the Lord that maketh rich*, (ſaith the holy ghoſt) There is more in that, then our fleſhly and miſtruſtfull heart can eaſily be perſuaded of. Let vs therfore learne to leſſen our miſtruſtful care, that we may teſtifie to the world the increaſe of our faith, in the perſuaſion of his mercie towards vs, according as this petition doth admoniſh vs. For in praying vnto him for theſe outward commodities, we doe acknowledge that they be at his diſpoſing, and that al the labour in the world wil not fetch them, vnleſſe it pleaſe him to giue ſucceſſe.

Prou. 10.22.

Wherefore we may plainly ſee, that when we haue trauelled or vſed thoſe outward meanes wherby commonly benefites are procured, we haue but accompliſhed one part, and the leaſt part of that that bringeth the benefite in deede. Prayer muſt alſo be vſed, and the Lord he is to be intreated, and this is not the leaſt, but the chiefe part.

The godly tempt not the Lord by refuſing his meanes, but euen then when they do vſe thoſe means that are much in prayer for the ſucceſſe and going forward of them: whether it be labour, counſell, or friendſhip that they vſe to compaſſe their matter by. For the want of this, we ſee it fall out in common experience, that the wiſeſt

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wiſeſt men haue had ſuch ſucceſſe with their deuiſes, as the moſt fooliſh man that is, could not haue made a madder match, then often times falleth out euen there where their care and counſell hath been the greateſt: Which teacheth vs to giue the Lord his due, to acknwledge him the lord & gouernour of thoſe temporal cõmodities, to beg them at his hãds by true & vnfeigned prayer, & by faith to depend vpon him, and not vpon our trauel, no not where it is the greateſt & promiſeth the moſt vnto vs. Worldly men that depend wholie in the perſuaſiõ of their heart vpon the help of their hãds their wiſdome, or their wealth or friendſhip, do diſſẽble with the lord in this requeſt. For they ſeek that at him as his gift, which their hart telleth them that they haue alreadie at home. Couetous men that would gather faſter then he will giue, how can they in truth ſeek it at his hands: when they are not at any time content with that meaſure or portion that he doth giue, neither reſt in his diſtribution, hauing ſuch a hungrie deſire as would preſcribe the Lord, & not be limited or preſcribed by the Lord? The oppreſſer, hard and cruel dealer, that pretẽdeth to beg his bread & temporall cõmodity of the lord, & in ſ mean time is the puruier, and prouider for himſelfe, by ſuch oppreſſing and vnmercifull means as the Lorde abhorreth, doth dally with the Lord, deceiue himſelfe, and maketh his prayer a curſſe vnto his own ſoule, and a witneſſe in the day of iudgement againſt his owne conſcience: in that he hath profeſſed in this prayer, that to be the Lordes gift, whiche he ſought of Satan by ſuch wayes and means as he approueth: but the Lord abhorreth them. We pray here for others aſwell as for our ſelues, he therfore that profeſſeth to pray for others their good eſtate concerning temporall thinges, and yet conueyeth that which is o-

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thers, or withholdeth it either by violence or deceipt: with what conſcience doeth he offer this petition to ꝑ Lord? The children of God haue their faith declaring it ſelfe by outward things, while they depend vpō him for them: wherein the vngodly bewray their want, howſoeuer they boaſt of their inwarde perſuaſion of his goodneſſe. For if the Lord ſpeed them not to their contentation, they wil not ſticke to prouide for them ſelues, by ſuch either open or ſecret opreſſiō as he hath plainely forbiden, as if he were onely the God of the ſoule, and not of the bodie alſo, and whole man, to prouide for both, according to the good pleaſure of his will: and we by faith to depend and wayte for a ſpeciall bleſſing from him, euen in outward thinges which the vngodly cannot ſee into. For they bind the Lord ſo vnto the inſtruments whereby he worketh his will, that in trueth they haue the glorie, and he is altogether depriued thereof.

They be only his children that in truth acknowledge him the giuer of theſe outward benefits, & therfore wil vſe no meanes beſides thoſe which he hath approued. The other in ſeeking help by means forbidē of him, do plainly ſpeak in thoſe their doings, that they haue no faith nor cōfidēce in him. we may in faith & good hope aſke thoſe things, becauſe they make for the glorie of God, who doth reigne and rule in earth by giuing vnto his their wantes, euen in theſe outwarde and temporall thinges, according as wee may learne in the Pſalme. Where after many words declaring that God executeth iuſtice for the oppreſſed, giueth bread to the hungrie, loſeth the priſoners, keepeth the ſtraūgers, reliueth the fatherleſſe, ouerthroweth the way of the wicked: immediatly it foloweth: *The Lord ſhall reigne for euer O Sion*. As if the Lord ſhould not be knowen to reigne

Pſal. 146, 10.

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reigne, if he ſhould faile his ſeruantes, calling and depending vpon him in their diſtreſſes. For wee may not thinke that he faileth his ſeruants, when he giueth them better benefits then thoſe which they do ask. As if they craue deliuerance out of preſent danger, and he by taking them in mercy out of this life, worketh a finall riddaunce out of all daunger: ſhall we ſay that the Lord hath not heard them? Likewiſe if their neceſſitie whatſoeuer, indureth longer then they wiſhe, or increaſe vpon them after their ſuite made for deliuerãce, becauſe the Lord will woorke a more glorious woorke in their deliueraunce for the comfort and increaſe of their faith, notwithſtanding it be ſome long time after: ſhall we ſay the Lorde hath reiected their prayers, becauſe he hath delayed ſo long? God forbid. For the Lorde according to the good counſell of his will, ſomtime hath not iuſtified the innocencie and good cauſes of his, no not before their death. And as it hath byn ſaid of the time, ſo likewiſe is it to be thought of the meanes and maner of helping and relieuing vs, if that hath beene other then we could haue preſcribed, ſhall wee denie the Lorde to haue hearde our ſuits, becauſe the helpe that we haue had, hath not beene in the ſame manner that wee haue conceiued to be beſt? This one thing we haue often to cal to remembrãce, that before the requeſt of theſe outward neceſſities, there is the deſire of doing his will here in earth, to teache vs the Lorde is thus helpefull, in outward neceſſities oppreſſing them vnto the prayers of ſuche, as haue not onely the knowledge of his will, but alſo deſire to doe it. For that goeth before the other in our prayer, & therefore in our deſire: in as much as true prayer goeth not without the deſire of the heart, vnto the requeſt of the tongue.

*Thoſe who look for outward bleſſinges when they pray vnto the Lorde for them, muſt learne both to know what his wil is reuealed in his worde, & alſo to doe the ſame.*

Thoſe therefore, that look for theſe outward bleſſings when they call vnto the Lorde, muſt learne both to know what his wil is reuealed in his worde, and alſo to haue a deſire to do the ſame. For vnto thoſe that thus woorſhip him the Lorde hath promiſed to incline his eare,, according as it is written in theſe woordes: *We know that God heareth not ſinners, but if any man bee a worſhipper of God, and doth his will, him heareth he:* putting thē in hope of being heard that be worſhippers of him, & making thoſe the worſhippers, not that doe vnto him whatſoeuer liketh them, but that are doers of his liking and will which is opened to vs in his worde. To the confirmation of this may be added that, which is written in the firſt Epiſtle of Saint Iohn in thoſe wordes.

Iohn, 9.31.

1. Iohn. 3.11. *Whatſoeuer we aske we receiue of him, becauſe we doe thoſe things which are pleaſing in his ſight.*

By this it appeareth that witches & ſorcerers (which will haue the name of wiſe men and wiſe women) who are thought to doe ſo many things with praier, cannot preuail with the Lord, to obteine theſe outward things of him in fauour and good will. For of all people they are the moſt ignoraunt of his will, and therefore of his worſhip. But as euen now it was proued, if any man be a worſhipper of God and a doer of his will, him heareth he. Thoſe are they to whom the Lord hath made promiſe that he wilbe mercifully inclined vnto, in their prayers and petitions. *He is nigh vnto all that call vpon him in truth, he wil fulfil the deſire of them that feare him, he will heare their crie and will ſaue them. The Lord preſerueth all them that loue him,* (ſaith the holy Ghoſt.) It may ſo fal out that the praiers of witches and ſuch like may be inſtrumentes of his iuſtice, for the puniſhment of ſin in others: and for the hardening of their owne hearts: but it is as ſure as the Lorde liueth, that they neuer obteyne

Pſal. 145.18. 19.20.

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teine any thing by their prayers to their good, in fauour and good liking of the Lorde. But as for the ſeruauntes of God, they are in aſſured hope to haue their prayers hearde, when they ſhall call vpon the Lorde in their outward diſtreſſes, for they are perſwaded, (as the trueth is indeede) that it ſtandeth vppon the name and glorie of the Lorde, to ſtande by his in their neceſsities for to ſuccour and helpe them, as the matter ſhall require. Wherefore they require it as a parte of his own glorie, as an argument and aſſurance that he reigneth here in earth, as a matter that is agreeable to his good pleaſure and wil, according as they haue learned out of his worde. Which giueth them an aſſured hope of being heard, and maketh them bolde to call vppon him, knowing that his owne glorie, the renowne of his own kingdome, and a matter that is agreeable to his owne good liking and will, is in hande, while their diſtreſſes and wantes are brought before the Lord, to be holpen, and relieued by him. A manifeſt confirmation & proof of this is to be found in the Pſalme: In the which place the Prophet ſpeaketh much in the beginning of extolling the name of God, of meditating the beauty of his glorious Maieſtie, of ſhewing foorth the glorie of his kingdome, and ſpeaking of his power: after this it followeth, that the Lorde vpholdeth all that fall, that hee fulfilleth the deſire of them that feare him, that he will heare their crie, and will ſaue them: as if the glorie of his name, and renowne of his kingdome were ſeene in this: to lift vp his that fall, to heare their crie and ſaue them. And no doubt the Lord will haue it knowen here vpon earth, that he is Lord ouer all: true & faithful in his word, by the helpe & defence that he will graunt vnto his, whēſoeuer in their diſtreſſe they ſhall by faithful prayer reſort vnto him, Pſal. 145. 14.

His meaning is to leaue manifeſt and plaine proofe that he ruleth here in earth, euen by that mercie that he hath to beſtowe vppon his , who call and crie vnto him in their neceſsitie with an aſſured hope of being heard. For the glorie of his name, the honour of his kingdome, , and the good pleaſure of his wil, goe ioyntly together with the hearing and regarding of their cauſe: according as they are ſet before this petition in this fourme of praier that is preſcribed by the Lord. Where, before we make mention of daily bread, there is requeſt made for the hallowing of his name, the comming of his kingdom, & doing his wil: becauſe euen then when he relieueth the neceſsities of his that call vppon him , his name is hallowed , his kingdome commeth, and that is performed which is agreeable to his wil. This cannnot but miniſter hope and comfort to vs in all our neceſsities, that his honour and glory is after a manner darkened in our diſtreſſe, and as it were ſuffereth in the ſame, which the Lord God cannot but erect and aduaunce, and therfore fauour our diſtreſſe, wherevnto his owne honour is ſo neerly ioyned. Now let vs pray, &c.

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# *The xvii. Lecture vpon the* 12. and 13. verſes.

12 *And forgiue vs our debtes, as wee alſo forgiue our debters.*

13 *And lead vs not into temptation, but deliuer vs from euil: for thine is the kingdome, & the power, and the glorie for euer, Amen.*

IN this petitiō we do require the forgiueneſſe of our ſinnes, wherein wee are to vnderſtand, that by this worde ſin, is not onely meant the guiltineſſe that we haue brought in vppon vs by offēding, but alſo the puniſhmēt what ſoeuer that followeth therevppon, as ſhall heereafter (God willing) moſt plainly appeare. We are therefore put in hope by this petition, to haue as wel the puniſhment as the fault of our ſinne pardoned and forgiuen vs: ſo that when any puniſhment of God is vppon his, they neede not to deſpaire: for we are taught and commaunded by him to make ſuite for the forgiuenes of ſinnes, which could not be done in faith, if the Lord had not promiſed vnto vs the pardon and forgiueneſſe thereof. The godlie at all times when anye affliction was vppon them, haue reſorted to the Lorde for the forgiueneſſe of their ſinnes. And why? Are wee not taught ſo to do in the holy ſcripture? doth not the praier of Solomon leaue this, for a perpetual doctrine, vnto the Church: that when any puniſhment is vppon thoſe that be his, they ſhoulde confeſſe their ſinnes in trueth with an aſſured hope in ſo doing to finde fauour at his

*Wee are put in hope aſwell to haue the punishment, which is vppon vs for our ſinne remoued, as the giltines pardoned, when we in true repentance turn vnto him, calling vppon him for the forgiueneſſe of ſin: for by ſin (whiche wee craue to haue forgiuen vs) it is vſuall in the ſcripture to vnderſtand aſwel the punishment as the guiltineſſe and offence.*

1. Reg. 8. Verſe 33.

handes: and eaſe of their griefe when they ſhall truely turn vnto him? According as it is written in that chapter in theſe words: *When thy people Iſrael, ſhall be ouerthrown before the enimy, becauſe they haue ſinned againſt thee, and turne againe to thee, and confeſſe thy name, and pray and make ſupplication vnto thee, then heare thou in Heauen, and be mercifull vnto the ſinne of thy people Iſraell, and bring them againe vnto the land which thou gaueſt vnto their fathers.*

A plaine proofe we haue in this place, that the people of God may reſort boldly vnto God, euen then when his puniſhment is vpon them, for the forgiueneſſe of their ſinnes. And as plaine is this alſo, that his mercy toward them, & pardoning of their ſinnes, conſiſteth not onely in the remouing of the fault from them, but alſo of the puniſhment that is due for the fault & tranſgreſſiō. For he praieth that whē ꝑ people ſhalbe led out of their land by their enimies, becauſe they haue ſinned againſt the Lorde, that if they ſhall confeſſe their ſinnes and turne vnto the Lorde: then he would be mercifull and bring them againe vnto the lande, which is to remoue the puniſhment from them, as well as the fault & giltines. This was that puniſhment to be captiues & priſoners in their enimies lande: when they are brought home, this puniſhment is remoued.

The like proofe we haue of this matter in the ſame chapter, in theſe words: *When heauen ſhal be ſhut vp, and there ſhall bee no rayne, becauſe they haue ſinned againſt thee, and ſhall praye in this place, and turne from their ſinne, when thou doeſt afflict them, then heare thou in heauen, and pardon the ſinne of thy ſeruauntes, and giue rayne vpon the land.*

They that haue ſinned are incouraged to pray vnto the Lorde, and are aſſured to be heard, when they ſhal

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in trueth bewayle and confeſſe their ſinne.

Marke it alſo, that as wel in this place, as in that former, the perdoning of their ſinne remoueth the puniſhment, and reacheth vnto that as well as vnto the guilt thereof. I do note this, becauſe of that doctrine of the Church of Rome, which doth affirme that God doth pardon the fault of his, and yet reteine ſtill the puniſhment, which they ſay muſt be redeemed by their ſatiſfaction. A dangerous doctrine, that God ſhould abſolue them of the fault, and yet preſſe them with the puniſhment which doth not apperteine vnto them, but in reſpect of their offence, bicauſe they are faultie. This doctrine chargeth the Lord with iniurie. For if he ſhall remitte and forgiue the fault, and yet reſerue the puniſhment, he puniſheth without a cauſe. For where the fault is pardoned, the man is as if he had not offended, he is no longer accounted a treſpaſſer. Can it then ſtand with the iuſtice of the Lord, to puniſh him whō he himſelfe hath iuſtified as no offender, in the free pardoning and forgiuing his fault? We do ſee it throroughout this Chapter, that when they ſhall confeſſe their fault and turne vnto the Lord, they are diſcharged of the puniſhment, and that the holy ghoſt is ignoraunt of this diuorcement beteewne the puniſhment and the fault, which the Churche of Rome hath inuented to vtter their merchandize of ſatiſfaction withall.

And leaſt any ſhould thinke that this prayer for the forgiueneſſe of ſinnes, did but take place in theſe ſpeciall cauſes in the remouing of thoſe particular and ſpe- Verſe 37.
ciall puniſhmentes, the holie Ghoſt maketh it generall in the ſeauen and thirtie verſe. When there ſhal be a *Famine* in the land, when there ſhalbe *Peſtilence*, *Blaſting*, *Mildew*, *Graſhopper*, or *Caterpiller*, whē their enimies ſhall beſiege them in the cities of their land, or any plague,

or any sickneſſe,(for theſe are the very wordes of the text)that their prayers ſhalbe auailable(when they ſhal confeſſe their faultes and truly turne vnto the Lord,) for the remouing of thoſe punniſhmentes what ſo euer they are that be vpon them, yea euen to make them that ſhall haue led them away captiues to haue pitie & compaſſion vpon them, as it is declared in that Chap-
Verſe 50. ter. This is a great comfort vnto a Chriſtian conſcience, when he ſhall learne and vnderſtand that there is a medicin that can cure him, euen then when the Lord ſhall haue reuealed his ſinne by bringing puniſhment vpon it. Moreouer, leaſt it ſhould be excepted againſt this, that in deede Solomon prayed that punishmentes might be remoued when they ſhould confeſſe & truely bewayle their ſinne: but how can it be proued that the Lord did euer promiſe to heare any ſuch prayers? The matter, is manifeſt in the booke of the Chronicles.

2. Chro. 7. 12. 13. 14. *And the Lorde apeared to Solomon and ſaid vnto him, I haue heard thy prayer, if I ſhut the heauen that there be no raine, or if I commaunde the Graſhopper to deuoure the land or if I ſende peſtilence among my people, if my people do humble themſelues, and pray, & turne from their wicked wayes, then will I heare in heauen, and be mercifull vnto their ſinne, and will heale their land.*

In the Pſalme there is a plentifull proofe, that
Pſal. 107. 10. the Lord will be intreated to forgiue the ſinnes of his ſeruants, and to remit their puniſhmẽts when they ſhal in true repentance, humble themſelues before him.

*They* (ſaith the prophet) *that dwell in darkneſſe being bound in miſerie and yron, becauſe they rebelled againſt the wordes of the Lorde, when he humbled their heart with heauineſſe, then they fell downe, and there was no helper, then they cried vnto the Lord in their trouble, and he deliuered them frõ their diſtreſſe: he brought them out of the ſhadow of death,*

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*and brake their bandes in sunder.*

In that Psalme there is likewise proofe of the same matter apparent enough in these words, *Fooles by reason of their transgression, and because of their iniquities are afflicted, their soule abhorreth all meate, and they are brought to deaths dore, then they crie vnto the Lord in their trouble, and he deliuereth them in their distresse: he sendeth his worde and healeth them, and deliuereth them from their graues.* verse 17.

It were an infinite work to recite those places in the booke of Psalmes that proue the mercies of God to remoue punishments from the offenders, when they shall in true repentance turne vnto him. It is a hard matter in great affliction to persuade the man that is sore afflicted for his sin, that there is mercie with the Lorde to remoue his punishment, if he shall truly humble himselfe in repentance for his sinne: yet, we see what plaine proofes there are of the same, to increase our faith in the perswasion to haue our sinnes forgiuen, when we ar truely greeued and penitent for the same.

*It is a hard matter to persuade the man that suffereth some greate punishment for his sinne, that the Lord wil be intreated of him to remit and release that punishment if he humble himselfe in true repentaunce for his sinne: yet is this doctrine moste necessary to be taught because the mercifull promises of God toward his are more often performed in deliuering them from danger, then in such a preseruation of them, as that they should not fall thereinto.*

This is a doctrine most needfull to be stood vpon, because the blessings that the Lord hath promised to bestow vpon his, by reason of our coruption, are rather deliueraunces from euill, then preseruations in any cõtinual course of prosperitie. I say they rather come in after our affliction, then stand continually with vs to keepe affliction from vs. Whiche many mistaking haue stumbled at the afflicted estates of the children of God: but the worde of the Lorde doeth guide those that bee his to looke to the end of the vpright man.

*Marke the vpright man, and beholde the iust, for the end of that man is peace* (saith the Propheto). And almost all those requestes that Solomon maketh for the people of GOD, are to haue blessinges and benefits procured.

cured vnto them after their trouble and afflicted estate.

We see there how needefull it is to holde this doctrine of forgiuenesse of sinnes, that we stumble not at the crosse of Christe, that we do not murmur or dispaire in our affliction? that wee shoulde not shake of hope, notwithstanding our greefe whatsoeuer haue had long continuance and abode with vs: that wee nourishe no wronge iudgemente of the estate of the Church and children of god, that we decide not with the vngodly against the seruauntes & Saints of God. A tẽptation that had almost shakẽ the faithfull seruãt & Prophet of God Dauid, vntil he went into the sanctuarie of the Lord, to inquire the end of those men. This doctrine ouerthroweth the heresie of the *Nouatians*, who do deny the forgiuenes of sins after baptism. That which is ioyned with this petition (of our forgiuing them that trespasse against vs) noteth not any deseruing to haue our sinnes forgiuen, by reason of our forgiuing of them that offende against vs. For then wee shoulde not pray to haue them forgiuen, seeing wee remoue them by desert: but is added for our instruction, & for our comfort. For our instruction, to teach vs that the Lord requireth this at our handes, that we should be mercifull: because he is mercifull. For our comfort, to tell vs that if we which be men can remit the wrongs and iniuries done against vs, much more will our heauenly Father, who is without comparison aboue man in mercie and compassion, forgiue the offences and sinnes of his seruants, when they shal in true repentance seeke vnto him for the same.

It is needfull for our infirmity to receiue perswasion of his mercie, especially when his iudgement shall be vpõ vs, & punishment which is the assured signe of his displea-

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displeasure shall presse vs. It is then a heard matter to conceiue hope that the Lorde will forgiue vs. For infidelitie is as deepely rooted in our hearts as any sin or iniquitie whatsoeuer.

Therefore the Lorde hath left vs (who are taughte by his spirit to forgiue vnto others their offences committed against vs) an assured hope to finde fauour at his handes: who will neuer be founde inferiour vnto man in mercie. Therefore it is thus written in Luke, *Forgiue vnto vs our sinnes, for euen we forgiue euerie man that is indebted to vs.* And as it is necessarie that we shold bee vpholden with this hope, so it is requisite that we remeber that which is written in Matthew. *If ye doe not forgiue mẽ their trespasses, no more will your father forgiue you your trespasses*: to admonishe vs that the Lorde will haue his to resemble him, and beare this his image of mercie before the worlde. If we be taught to remitte, and forgiue offences vnto others, when they shall haue done vs any wrong, wee may easily perceiue that the Lord will not haue vs to cherish our selues in the hope of being hearde, when we shall offer vnto other iniurie and wrong, For if a Christian bee admonished in this petition, so farre to profite that hee learne to forgiue iniuries done against him: much more woulde the Lord haue him to be farre from offending others by iniuries done vnto them.

*The Lord our God will not be inferiour vnto man in mercy & therfore if wee whiche bee weake men do forgiue them that offend vs: much more will our heauenly father be ready to remit vs our sinnes who for obedience to his will doe so willingly relent forgetting the iniuries that are done vnto vs.*

Luke. 11. 4.
Mat. 6. 15.

The last petition wherein we craue that the Lorde woulde not lead vs into temptation, but deliuer vs frõ euill, doth admonishe vs that the Almightie vseth to punishe sinne with sinne, that when men shall haue long continued in sinne they shall become so blind & hardened therein by the iust iudgement of God, that hardly sometime after much affliction, they can bee cured of the same. That the godly are subiect vnto a kinde

*VVe pray that the Lorde woulde not giue vs ouer vnto sin to be hardened therin, as wee for our former sinnes haue deserued, but that he woulde deliuer vs from the snares thereof.*

kinde of hardneſſe of heart, which is a puniſhment for their former ſinnes laide vpon them from the Lorde,
Eſay. 65. 17. it may appeare by the prayer of the Churche of God, whereof we read in the Prophet Iſay, in theſe words: *O Lorde why haſt thou made vs to erre from thy wayes, and hardened our heartes from thy feare, returne for thy ſeruauntes ſake, and for the tribes of thine inheritaunce.* It is not that hardeneſſe of hearte, which is peculier to the reprobate, that is mencioned in this place, but to bee ſo taken with the ſnares of ſinne, and ſo led into temtation and blinded and intangled therein, as the godlieſt that liueth may bee, and yet afterwarde by affliction, or ſome other meanes, deliuered from the ſame. For when it pleaſeth the Lord to lay any extreme affliction vpon his, no doubt there is in them this erring from his wayes, and hardeneſſe of heart from his feare, which the Church of God complaineth of in this place, and which the Lorde purpoſeth to cure.

For he is not cruel to puniſh ſo extremely when there is no cauſe, but his meaning is to mollifie their heard heartes thereby, that we may be humbled vnder the gouernement of his holie worde.

Wee pray therefore in this petition, that wee maye not be hardened through the deceitfulneſſe of ſin, for the auoiding whereof the children of God are admoniſhed in the Epiſtle to the Hebrues to exhort one an other. *Exhort one an other* (ſaith the holy ghoſt) *while*
Heb. 3. 13. *it is called to day, leaſt any of you be hardened through the deceiptfulneſſe of ſinne.*

This petition of not leading vs into temptation, but deliuering vs from euill, doth well follow that of forgiueneſſe of ſinnes. For when it pleaſeth the Lorde to forgiue ſinne, hee deliuereth them from being hardened therein: giuing them the ſight of the deceipt that

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is in it, and alſo power and maiſtery ouer the rage thereof. In that prayer of Solomon, which wee haue ſo often hearde of before, when hee prayeth that the people of God may haue their puniſhments remoued when they call vpon him, there is alwaies added the condition of turning from their ſinne, either in expreſſe wordes, or elſe in woordes that neceſſarily importe the ſame. As to take one example for many. In that Chapter he hath theſe woords: *When Heauen ſhall be ſhut vp, and there ſhall be no raine, becauſe they haue ſinned againſt thee. and they ſhal praye in this place: and confeſſe thy name, and turne from their ſinne, when thou doeſt afflict them, then heare thou in heauen, and pardon the ſinne of thy ſeruauntes, and of thy people Iſrael, when thou haſte taught them the good way wherein they may walke.* So that the turning from ſinne is neceſſarily required of them that doe looke for the forgiueneſſe of ſinne. And then eſpecially when the Lord will teſtifie againſt vs from heauen, by puniſhmentes laide vppon vs: we haue to call to minde our former ſinnes, and ceaſe to be careleſſe and ſecure therein. For when the Lorde forgiueth ſinne, he alſo cureth ſinne, not ſuffering vs any longer to ſleepe in the ſame, being ſnared with the bayts & allurements thereof, but begetteth in vs a new care to ſhake it off, and a new watchfulnes ouer it. 1. Reg. 8. 35.

There is added to the ende of this petition, *For thine is the kingdome the power and the glorie for euer:* whiche doeth admoniſhe vs of ſundry profitable inſtructions: for by it we are taught what ſhould bee the ende of our petitions, why wee ſhoulde haue them graunted, euen that his kingdome, power, and glory maye bee aduaunced. For (as we haue learned before) while that the lord frameth his to the obedience of his will, giueth good thinges vnto them, remoueth euill things from

*The ende why wee would haue our petitions & prayers hearde, is that this kingdom, power & glory may bee aduaunced whiche is brought to paſſe whē the ſuit of his ſeruauntes that are made according to his word be performed: there is ther-*

*Sure greate hope to be heard, ſince that our praiers ſtande coupled ſo cloſely to his glorie.*

from them, his name is hallowed, his kingdome commeth, and his will is done here in earth. For by dealing thus with his ſeruauntes, he will be knowen to reigne and rule here vpon earth, and be glorified in the ſame. This deſire therefore to haue him glorified, ſhould be both at the beginning and ende of our prayers, whether our ſuite be for ſpirituall graces, or for temporall bleſſinges. By this alſo our faith is ſtrengthened in the hope to obteine our petitions, becauſe the Lorde cannot neglect the glorie of his name, and the honour of his kingdome, which dependeth vpon the perfourmance of his mercie towardes his ſeruauntes that call vpon him: and therefore our hope cannot deceiue vs, being ioyned ſo neere vnto the glory of our God.

Moreouer, in this we are admoniſhed, that it is not the worthines of our ſelues, nor yet of anie other, but the honour of his name, that commendeth our ſuites and petitions vnto the Lorde. Finally, heerein wee are admoniſhed of a ſpeciall worſhippe and ſeruice, which is thankeſgiuing vnto God, whenſoeuer wee receyue any benefite, of what kinde ſoeuer. For we acknowledging in our prayers, not onely that he hath the diſpoſing of theſe benefites, but alſo that his kingdome, glorie, and honour conſiſteth in the rewarding of his with the ſame, ſhall be found traitours to the crowne of his kingdome, if after benefites receiued, wee doe not by thankeſgiuing, confeſſe and acknowledge the ſame. This giuing of thankes is a ſpeciall woorſhippe and ſeruice of God, in ſomuch that the Lorde reiecting ſacrifice, placeth his honour in thankeſgiuing.

*Giuing of thankes vnto God for benefites receiued is a ſpeciall ſeruice & worſhippe of God*

*Wil I eate the fleſh of Bulles, or drinke the blood of Goates?* (ſaith the Lorde by his Prophete.) *Offer vnto GOD prayſe, and pay the vowes vnto the moſt high, and cal vppon mee in the day of thy trouble, ſo wil I deliuer thee, and thou*

*ſhalt*

*ſhalt glorifie mee.* And in the laſt verſe of that Pſalme, it is ſaide: That he who offereth prayſe vnto the Lord doth glorifie him.

*which hath in it an acknowledging that the Lord hath the diſpeſinge of all things here below, and he hath a ſpecial care euer his Church to helpe them in their neceſsity and diſtreſſe.*

Whereby it appeareth, that the Lorde eſteemeth thankeſgiuing as a ſpeciall worſhippe and ſeruice of him, which may well bee perceiued in ſundrie places of the ſcripture, but a eſpecially in the book of the Pſal. It is in deede a ſeruice of God peculiar and proper vnto the children of God. For the wicked are not acquainted with it, they ſee not the Lorde his arme in their deliueraunces, they ſee not through the inſtruments that God vſeth to helpe them by, into the eſpeciall good will and fauour of god: from whence the godly take thoſe helpes to come as a plaine proofe ther of. Therefore doth the Prophet ſay, *The voyce of ioy and deliuerance ſhall bee in the tabernacles of the righteous, ſaying: the right hande of the Lorde hath done valiantly.* Pſal. 118, 19.

He maketh it a perticular worke of the righteous, to reioyce in the Lord, and in heart to prayſe him. For notwithſtanding all people taſte liberally of his benifites, yet the feeling of his fatherly goodneſſe which procureth giuing of thankes in deede, is proper onely vnto the children of God.

It is a ſingular priuiledge, that he doeth voutchſafe his elect alone, when he giueth ſuch a ſweete taſte vnto his benifites, as driueth their heartes to reioycing and giuing of thankes: not onely in the comforte of the preſent benefite, but alſo in that hauing receiued an aſſured token of his fauour, they peaceably paſſe ouer the courſe of their life, aſſuring themſelues that they are had in eſpeciall reconing and accompte with the Lorde. Therefore the Prophet is bolde to haue this ſpeeche of them: *Bleſſed is the people that reioyce in thee, they ſhall walke in the light of thy countenance O Lord they ſhall* Pſal. 89. 15, 16

*ſhall reioyce continually in thy name, and in thy righteouſnes ſhall they exalte themſelues.* Hee maketh it no common matter to reioyce in the Lord, but a matter belonging onely to the elect and bleſſed people of God. Howe greatly it pleaſeth the Lord, the Apoſtle witneſſeth in the Epiſtle to the Corinthes, where he requireth the prayer of the Church of GOD for him in his affliction, that whē his deliuerance ſhall be obteyned by the praier of many: many perſōs may giue thāks vnto god.

2. Cor. 1. 11.

Which notably declareth how acceptable a ſeruice it is to giue thankes vnto God, when the afflictions of the children of God, ſerue therevnto, and are become a ſpeciall ende of the ſame: As witneſſeth in like manner the Prophet: *The Lord hath loked down from the height of his Sanctuarie, that he might heare the mourning of his priſoner, and deliuereth the children of death, that they may declare the name of the Lord in Siō, & his praiſe in Ieruſalem.*

Pſal. 102. 19.

Nowe if it bee demaunded, Why the ſacrifice of thankſgiuing is ſo acceptable a worſhippe and ſeruice of the Lorde: The anſwere is readie, becauſe it aſcribeth the gouernment and diſtribution of all benefits vnto the Lord: denying them to come by caſualtie or chaunce, as do the vngodly whatſoeuer they ſay, in that they are neither comforted truely in them, nor yet thankefull in them. Moreouer it acknowledgeth God not ſo to be a deade thing and bare name, that regardeth not men that ſerue him in the obedience of his will, but that in truth he hath a care of his church, helpeth his in their neede, and regardeth them in perfourming the trueth of his promiſe towardes them.

*Thing of thankes to God for benefits receiued helpe our faith forwarde in the perſwaſion of God his ſpeciall*

This acknowledging of the mercies of GOD by giuing of thankes, helpeth forwarde the faithe of other in perſuation of his tender care that hee beareth towardes his. Wherefore the vngodly are accuſtomed

med to open vnto others the children of God, the especiall benefites and mercie which they had receiued of the Lorde, that they might not onely ioyne with them for the prayse of his mercie, but also receiue increase of faith in the visible experience of his godlines. It is wel knowen that the people of God vnder the law had a solemne rite and seremonie, in perfourming the vowes of thankesgiuing and peace offeringes, whensoeuer they had receiued any notable and singular benefite of the Lorde. Which was a thing so well pleasinge the Lorde, that they present this their purpose, to prayse him, and to tell what he had done for them, as a reason to persuade him to worke their deliuerance when they are distressed, according as wee reade: *Saue mee from the Lions mouth, and answere mee, in sauing mee from the hornes of the Vnicornes. I wil declare thy name vnto my brethren: in the middest of the congregation will I praise thee,* (saying) *prayse the Lord yee that feare him, magnifie him all yee seede of Iacob. For hee hath not dispised nor abhorred the affliction of the poore, but when hee called vnto him, hee hearde. My praise shall bee of thee in the great congregation, my vowes wil I performe before them that feare him. The poore shal eate and bee satisfied: they that seeke after the Lord shall prayse him.*

*good will towardes vs, and the seruants of God haue declared vnto othes that feare God, what benefites they haue receiued, that they might not onely ioyne with them in this acceptable seruice of thankes giuing vnto God: but also receiue increase of faith in the experience of his godlines towardes those that feare him.*

This kinde of persuation haue the seruauntes of Ged often vsed, and therefore wee doe reade that the godly in their petitions haue vsed often these wordes: Shut not vp (O Lord) the mouths of them that prayse thee, open not the mouthes of the vngodly, that they may praise the power of their Idols, and magnifie a fleshly king. They were persuaded that the Lorde did greatly esteeme his owne glorie and honour: that it was a speciall seruice and worship that hee delighted in, as it is in deede: For euen the end of our saluation

is the praiſe of his free mercie and grace, and hee hath elected his to the praiſe of the riches of his grace: and the ende of our temporall deliueraunce is to acknowledge and magnifie that grace which we haue tried to be true, and had good experience of the ſame. So doth the godlye king Ezechias confeſſe, that the Lorde would not haue him ſwallowed vp of the pit, without the taſte of his mercie in deliuerance, becauſe if he had ſo departed, the Lord ſhoulde then haue wanted that ſeruice of thankesgiuing for his deliuerance whiche is ſo acceptable vnto him. For thoſe that are ſo ouerwhelmed in their afflictions taſte not of the mercies of deliuerance, whiche openeth the mouth and filleth it with the praiſes of the Lorde. *It was thy pleaſure to deliuer my ſoule* (ſaith Ezechias) *from the pit of corruption, for thou haſt caſt all my ſinnes behind my backe: for the dead cannot praiſe thee, they that goe down into the pit cannot hope for thy truth, but the liuing ſhall confeſſe thee as I doe this day. The Father to the children ſhall declare thy trueth: the Lorde was ready to ſaue me, therefore we wil ſing my ſong al the daies of our life, in the houſe of the Lord.*

Eſay 38, 17.

*The ſeruantes of God haue byn carefull to be holpen in their deſires leaſte the Lorde ſhoulde want the glory that is due vnto him, euen this ſacrifice of thanksgiuing, which hee ſo well accepteth of.*

That he ſaith: *The dead cannot praiſe him*, wee haue to take it as the trueth is, that when thoſe that bee his are not deliuered in their diſtreſſes, hee wanteth the praiſe here in earth (where his glorie is often oppreſſed) which their deliuerance woulde plentifully ſpread abroade.

And they doe moſt thirſt after the trial of this goodneſſe here vpon earth, where there bee ſo manie enemies to his glory: that ſeeing the plaine proofe thereof, they may be plentifull in his praiſe. Therefore doeth Dauid in like manner require deliuerance, that hee bee not ouerwhelmed in his affliction, and ſo the Lord want the praiſe of his deliuerance: *Returne O lord deliuer*

Pſalm. 6. 4.

*deliuer my life, ſaue me for thy mercies ſake. For in death there is no remembrance of thee, in the graue who ſhal praiſe thee?*

The ſcripture is plentifull in ſuch proofes, where the ſeruants of God haue greatly longed for deliuerance, that they might prayſe his name, and haue vrged it as a reaſon to perſwade the Lorde to heare their petitions, becauſe then they would offer vnto him that wel pleaſing ſacrifice and ſeruice of thankeſgiuing, a ſacrifice that doth ſo greatly pleaſe the Lord, and therfore cannot but be well liked of all thoſe that be his. It was declared before, that there was a ſolemn rite and ceremonie among the Iewes, in their thankes giuing after ſome great benefite receiued, where the godly meet together, not only to giue praiſe, but alſo to be cõfirmed and ſtrengthened more and more in their faith, & perſwaſion of his fatherly care and regard that he hath towards thoſe that be his. This is made plaine vntò vs in the Pſalme: *He hath brought me out of the horrible pit* (ſaith the Prophet) *and he hath put in my mouth a new ſong of praiſe vnto our god. Many ſhal ſee it & feare, and ſhal truſt in the Lord.* It cannot but be a ſingular worſhip of God, that aſcribeth this right of gouernment and care of his ſeruants vnto him, that alſo hath in it force to increaſe faith which is the founteine of all obedience.

How great then is the ſinne of vnthankfulneſſe, when men paſſe ouer the benefits of God, & the aſſured pledges of his fauour, without any thankful remembrance or comfortable aſſurance of the good will of God?

Surely the neglect of this duetie (I mane of thanksgiuing to God, when we receiue any ſingular benefite, as ſome notable deliuerance from daungers, or happy outgoing from trouble) denieth the Lorde to bee the diſpoſer and gouernour of thinges here below, and fathereth them vpon fortune or chance. Howſoeuer they

denie it in words, it denieth in deede any eſpecial care to be in God ouer his: it maketh God to be nothing beſide a bare name, and vaine imagination. It ouerthroweth faith, (which perſwadeth vs of the ſpeciall care and good will, that God beareth vs in taking his benefits, not as common thinges, but as pledges of his peculiar fauour,) in that as common matters, and no witneſſes of any eſpeciall good wil, by vnthankfulnes they are paſſed ouer, and lightly let ſlip. Moreouer, the want of this duetie hindereth the profiting of others, in that they denie this help of ſtrengthning their faith, which the Lord hath appointed, and the ſeruauntes of God haue practiſed, according as it was of late cited out of the Prophet, that many ſhould ſee what the Lord had done, and be drawn to put their truſt in him. Now let vs pray vnto our heauenly father in the name of his ſonne, that we may ſo pray, that we may obteine: and obteining, render from a thankfull hearte true praiſe and thankſgiuing vnto his name.

FINIS.